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ALVAN STONE, *page*

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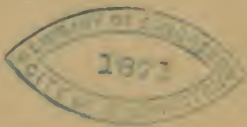
David Wright
— *compiler &*

BY DAVID WRIGHT, *Rev.*

PASTOR OF THE CENTRAL CHURCH, WESTFIELD, MASS.

Recd at L. Dep. July 2nd 1837

"The memory of the just is blessed."



BOSTON (10)

GOULD, KENDALL AND LINCOLN.

HARTFORD.....Canfield and Robins.

NORTHAMPTON....J. H. Butler.

1837.

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CHAPTER I.

His Early Years—Employment—Attends at Hadley Academy—Commences writing—The Greeks will be free—Slavery—His Conversion—Regard for the Scriptures—General Character—The Fly.

THE subject of this Memoir was the tenth and youngest child of Major Ambrose and Mrs. Katharine Stone. He was born August 15, 1807, in Goshen, a small town in Hampshire county, Mass. situated about 14 miles N. W. from Northampton, on one of those mountain ridges which cross the western part of the commonwealth, where his aged parents still reside, with most of their children settled around them, and possess a comfortable heritage for the supply of their needs, till God shall call them hence.

Alvan was a sprightly child, and the delight of all the family. His temper was mild and even; and his manners were unassuming, kind, and obliging. Truth was found in his lips, and a falsehood was odious to his heart. When reproved for a fault, he felt a sincere regret, and was cautious to avoid a repetition of the same.

Another excellence was found in him, which is one of the surest marks of inward principle,

that he carefully regarded the fifth commandment. One exception only can the compiler mention. When he was about seventeen years old, he accompanied a neighboring youth to a party of pleasure, without the permission or knowledge of his parents. The review of this affair caused him many bitter reflections; and probably always in recollection made him ashamed; as every undutiful child and youth should be, for all his transgressions of God's holy commandments.

It is related, that at a certain time he observed two ladies, strangers to him, troubled with an unsuitable and bad horse, on a journey; and he took the horse by the bit, and led him about three miles. Nor did he leave them, until he had procured another horse for them to pursue their journey and return. This act greatly interested the ladies, and called forth their grateful acknowledgement of his kindness. This is but one among the many unostentatious deeds of benevolence which he delighted to practice. And may not every youth have opportunity to go and do likewise? Is not a benevolent heart oftener lacking, than an opportunity to do good to those who need our help? Was not the good Samaritan a happy man? There is a luxury in doing good with all the heart, which the reluctant never enjoy.

Having labored on the farm and in the clothier's business with his father, until he had entered his twentieth year, his parents perceiving that he was not of firm and robust constitution,

and that he was fond of learning, consented to his pursuit of a classical education. There being no suitable school in his native town, he was sent abroad to the academies at Hadley, Cummington, and Ashfield. At the latter place he was fitted for college, under the instruction of Mr. Robert A. Coffin, then Principal of Sander-son Academy, afterwards teacher at New-Ips-wich, N. H. and now Principal of the Female Academy at Warren, R. I. whose high opinion of Mr. Stone will be found in a letter to the compiler, near the end of this volume.

The earliest effusion of his pen, which is found among his papers, was dated at Hadley, in January, 1827. It breathes that spirit of liberty and philanthropy which should dwell in every bosom. It is here presented to the reader.

THE GREEKS WILL BE FREE.

‘The condition of the Greeks, in their unequal struggle for liberty, is calculated to awaken the tenderest feelings of sympathy. Their country is overrun by barbarian armies; their cities and villages are plundered and burnt; and their women and children are butchered in cold blood, or what is worse, carried into hopeless slavery, from the lights of Christianity into the dark shades of the false prophet, there to drag out a miserable existence. The nations of Europe can look on with cold indifference; or if any exertion is made, it is to transport these blood-thirsty murderers to the shores of Greece, or lead their armies to the slaughter of the un-offending Greeks.

‘ It is said, they are a nation of pirates, and deserve to be slaves, and are entitled to less sympathy than the Turks themselves. If ever a people were entitled to commiseration, the Greeks are. Are we to suppose they will be distinguished by all the virtues of which their ancestors were possessed, after groaning so long under a tyranny whose chief object is to crush all intellect? Is it not rather a matter of astonishment, that so much bravery, integrity, and virtue, are found among them? The Greeks as a nation are a virtuous people.

‘ We have seen them struggling seven years, for life, for liberty, and all that is dear to them; and yet we see them unconquered. Shall we despair of their becoming a victorious, free and happy people? No. They will yet be free. They will yet hold a conspicuous place in the rank of nations. If the European nations cannot lend their assistance to break the yoke of their oppressors, let them be neutral; let them be at least idle spectators; and the Greeks will achieve their liberty themselves: for a nation that *wills* it, will be free.’

The following remarks on Slavery in the United States, written at Hadley, soon after the preceding, are worthy of the present day.

SLAVERY.

‘ One of the darkest stains on our national character is the existence of slavery in these United States. It is a matter of astonishment, in a government where all are declared ‘ free

and equal,' that so many of our fellow creatures are held in the most cruel bondage. I would ask, where is the equality of that government which tolerates the slavery of more than two millions of her subjects?

'Slavery has its advocates; and they pretend to say in its defense, that it is a mercy to the African to bring him into a country of civilization, and to bring him where he will have an opportunity of hearing the truths of the gospel. But what is he bettered? Does the southern planter teach him civilization? There are a few instances in which this may be the case. But in general, instead of applying the balm to his soul, the 'resounding lash' is applied to his body; and instead of unlocking his mind from the fetters of ignorance, he is suffered to remain so, and his body is loaded with chains.

'Some (and I am sorry to say, one of New England's brightest sons is of the number) pretend to draw arguments in support of it from the Bible. To shew the fallacy of such reasoning, it is only necessary to advert to a command of our Saviour, "As ye would that men should do unto you, do ye even so unto them." On examination it will be seen, that there is no passage in scripture which tolerates it. That it is a national evil, every disinterested person will allow. And as national evils are punished by national calamities, we may expect that our country will be visited with judgments, and that God will at length avenge the cause of Afric's injured sons on their oppressors.'

It does not appear that Mr. S. manifested any special interest in religious concerns, till he attended the academy at Hadley in the winter of 1826-7. He did not however obtain peace and joy in believing, till the early part of 1827. This happened at a meeting in the eastern part of Cummington, held at the dwelling of Mr. E. Robbins. A certain hymn of Dr. Watts then became very peculiarly precious to his heart. The hope of salvation was from that time as an helmet to his head, and the joy of faith beamed in his countenance.

But his mind was often overcast with doubts respecting the genuineness of his conversion. These doubts may have arisen in some measure from his extraordinary cautiousness to ascertain the facts in every matter of importance with which he had any concern.

The change however was evident to all who knew him. For "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Though he had no degrading vices to abandon, no inveterate habits to reform; yet it was apparent that he was turned to God. He felt, he thought, he spake, he perceived anew. His violin was laid aside, and scarcely could he be induced at all to use it. But on the bass-viol he was willing to perform in the solemn services of the sanctuary. Religion thenceforth became his chief concern. Nor was he satisfied to have a mere hope of heaven. He sought to become acquainted with all the sweet pleasures of communion with God,

and to exemplify all the virtues of the Christian character.

No person doubted his piety and sincerity. Even the careless and profane conceived a respect for his goodness and benevolence ; and all the lovers of godliness delighted in his company. The saints were to him the excellent of the earth ; and though affable to all into whose society he came, he numbered as his chosen companions only them that feared the Lord.

Unwilling to receive any doctrine upon the declaration of others, he carefully studied the Holy Scriptures for his own information, and attained a good understanding of their sacred contents. Whatever he found in the Bible, that he believed and loved, and practiced with conscientious precision, receiving it not as the word of man, but of God who trieth the heart ; and whatever he conceived to be Christian duty for others, that he was scrupulous to fulfill himself. This was probably the cause of that remarkable circumspection of conduct for which he was distinguished.

He was cheerful, but solemn ; humble, but not mean ; too meek to resent an injury, or to envy the supercilious. He allowed not himself to speak evil of any one, even when tempted by others to do so ; but he chose rather to apologize for the absent, in the spirit of that charity which thinketh no evil and which covereth a multitude of sins.

In conversation he was rather reserved, except with some intimate friends ; and on no oc-

casion was he loquacious and dogmatical. For he had adopted that ancient Greek maxim, "Be silent, or say something better than silence."

In all his narrations he was careful to maintain the strictest veracity, that, being a faithful witness, the truth might not suffer through any misrepresentation by him.

Though not a busybody in the concerns of others, he was a close observer of every thing around him; and like the industrious bee, he possessed the happy art of educing instruction and improvement from whatever was before him.

The following was written in Oct. 1827, when at Cummington, and exposes something of the shape of his mind at that time.

THE FLY.

'Happening to raise my eyes from my book, I observed one of my school-mates at the desk next me, with an opened knife in his hand, who appeared to be attentively watching something. Upon a closer look, I observed a fly traveling along directly under the point of the knife, heedless of the danger and fate which awaited him. The fly stopped; the fatal weapon descended, and the poor fellow was completely transfixed, and the next moment held forth on the point of the knife, if not a bleeding, a quivering trophy of skill. My first thought was, Had that fly feeling? Was he subject to the sensations of pleasure and pain? That he could receive *pleasure*, was evident from his appearance as he crept

along the desk in the sunshine in which he had alighted ; and that he could suffer *pain*, appeared plainly from his writhing and quivering as he hung on the point of the knife.

‘The thought next presented itself to me, Will any benefit result from this act of cruelty ? Will any happiness be gained to any creature by destroying this insect, by stopping this little machine, which nothing short of the creative power of God could form and put in motion ? I could not see that any possible good would result from it. Besides I thought that time might be more profitably spent, than in a warfare with such harmless insects. Thinking that this indifference to the sufferings of this little creature was more from want of consideration than a cruel disposition, my object in writing is to lead to reflection ; and if the cause of humanity is subserved, the end for which I write is answered.

‘This affair may appear trivial and of little consequence to some. But the same feelings which would prompt us to relieve the distresses of our fellow men, would induce us to regard the sufferings of an insect. And one who could not compassionate the misery, or who could sport with the agonies even of a fly, would witness without emotion the scenes of the guillotine, or view unmoved the carnage and sufferings of Waterloo.’

CHAPTER II.

Care for others' Salvation—Reflections after a Revival—On Death—Qualifications of a School Teacher—Regard for the Lord's day—Love of Prayer.

A DEEP concern for the salvation of others, is among the best evidences of a sound conversion. This Mr. S. very soon manifested. Nor was it the transient emotion of the early days of his religious experience; but it became the habitual breathing of his soul, and the assiduous labor of his whole life. "We do not live for ourselves," said he, in an address to his pupils at the close of a school. This he ever bore in mind, as a fundamental principle of action, till his expiring day.

In the November after that glorious revival of religion at Cummington, in which he obtained a hope in the mercy of God, the following was written and presented before the select school of which he was a member in that place.

REFLECTIONS AFTER A REVIVAL.

'The Spirit of God has evidently been in this place, and his blessed influences have been felt on the hearts of many, and perhaps of all. It is not long since that all-important inquiry, "What shall I do to be saved?" was heard, and the one thing needful appeared to be the only object of pursuit. Religion was then the theme on every tongue. Sinners were seen flocking to the house of prayer, or reading their Bibles. Con-

ference rooms were crowded, and many appeared to be pressing into the kingdom of God.

‘Is it so now? No. Far otherwise. To all appearance the harvest is past. Christians seem to have become indifferent, as if they had done enough. Impenitent sinners have become stupid; and the concerns of the soul, the immortal soul, are neglected. But why is it thus? Is not God the same being he was three months ago? and are not his commands as much to be regarded? Is not the soul of as much value as it was then? and is not the happiness of heaven and misery of hell the same? Yes; God is the same yesterday, to day, and forever; and his commands are as binding as they ever were. The soul is yet of infinite value. Heaven and hell are the same; and the solemn scenes of death and judgment are no less worthy of regard.

‘In view of such realities, how should we use every exertion for the salvation of souls! And if there are means for us to use, how diligent ought we to be in using them, knowing that there is no work, nor knowledge, nor wisdom in the grave, whither we go. How it becomes us, who must give an account, to inquire what there is for us to do; and to determine, as did the inspired writer, “For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.”’

‘If the departure of the Spirit of God from

among us is so deeply to be lamented by those who are renewed, surely those of us who are still unreconciled to him, and who have had his strivings with us, ought to be deeply affected. Although an awful stupor may have come over us, which renders us blind to our danger, and seven other spirits worse than the first may have returned, yet these are only presages of our more certain destruction; and when at last the fatal spell is broken, and our blinded eyes are opened on a never ending eternity, we shall see that that heaven which was not worth striving for in this life, is gone from us forever.'

ON DEATH.

'Death is the sentence passed on all mankind; and of all the innumerable multitudes who have come into existence and lived, since the creation and fall of man, we read of but two who have been permitted to escape this condemnation.

'The term *death*, as I use it here, means only the dissolution of the body, and not that "second death" which will be the portion of the finally impenitent, and which will be far more awful, infinitely more dreadful. But when considered in the former sense, it presents to the mind accustomed to meditate, a subject for the most serious consideration and deepest reflection. When contemplated as the period of earthly prospects, of earthly hopes, joys, pleasures, and sufferings, as an end of all those cares which have ever occupied, and as a last separa-

tion from all the things of this world in which we have had our first existence, lived and acted ; I say, when viewed as a final farewell to all these things, it cannot be considered of small moment.

‘ But it is when viewed as connected with another world, as a passway to eternity, that it appears the most solemn, and worthy the most serious regard. When viewed as connecting a changing with a changeless state, as sealing up our grand account, then surely it will not, it cannot seem a small thing to die. A disposition to consider death as far distant, exists very generally in man ; and if a thought of death force itself into the mind, it is often dismissed as an unwelcome intruder. Other things of small importance, and comparatively of no importance, occupy the attention and thoughts ; but death is not made familiar by frequent converse ; and consequently, at last the king of terrors finds his victim wholly unprepared.

‘ Whilst standing by the deathbed of a friend, when the last convulsive groan is heard, whilst viewing the affecting scene which all must eventually pass through, who does not wish to be prepared for such a scene ? Who does not then say, “ Let me die the death of the righteous, and let my last end be like his ? ” But how vain, how foolish the wish, in those who will not live the life of the righteous ! And how few there are, who can say, in that solemn hour, “ O death, where is thy sting ? O grave, where is thy victory ? ” Thanks be to God, who

taketh away the sting. There are some, who can look the grim messenger in the face, and welcome him with joy. Are we of that number? If so, happy, glorious is our lot. If not, let us see to it; for the time is at hand.'

May 21, 1823.

The instruction of youth was a branch of business in which Mr. S. was deeply interested, and for which he was anxious to become well qualified. His views upon this subject are found in a piece written probably about the time of his first engaging in this interesting employment, which was in the winter of 1827-8, with the entire approbation of the school committee, in his native town.

Those things which are necessary to a good school teacher, as Mr. S. stated in the piece referred to, are good order, intelligence, impartiality, anxiety for the improvement of his pupils, patience. "But above all," says he, "it is necessary that one who has the care of youth should feel his responsibility, not only to his employers, but to the tribunal of Heaven. Let him feel that the eternal as well as temporal interests of immortals are in a great measure committed to his care, and in some degree to his direction; and let him act with a due regard to this, and he will exert such an influence on his scholars and they reciprocally on him, as will approach nearest to a perfect school, of any thing we can imagine."

The Lord's day was esteemed and honored by him as the best of all the seven ; for he loved the habitation of God's house and the place where his honor dwelleth ; and he was glad when it was said, " Let us go into the house of the Lord."

It is well remembered, that he was grieved to have any part of the sacred day occupied for a singing school, because of the tendency to divert the thoughts from God and divine things, and to produce a levity which is foreign to the devotions of the heart. And although some of his letters were written on the Sabbath, his attention was fixed solely on evangelical topics, that with them he might edify his distant friends, to whom he could in no other way have access.

Prayer was the delight of his heart, both in secret and among the people of God. Nor was he satisfied to sustain the form, unless he possessed also the spirit of prayer. This increased that longing after holiness for which he was distinguished ; and his breathing after holiness promoted the spirit of prayer. He also loved to retire with some godly friend with whom he might mingle his supplications and entreaties for growth in grace, and for the conversion of the impenitent. On these occasions he poured out his heart before God as a father and friend, who is able to do all things which are asked of him in the name of Christ.

CHAPTER III.

He thinks of professing Religion—Perplexities about it—Is established by the Scriptures—Connects with the Church in Cummington—Goes to Ashfield Academy—Fulfillment of Prophecy on Jerusalem.

Not long after his conversion, he became exercised in mind upon the duty of making a public profession of his faith in Christ. His parents were attendants at the Congregational meeting, and his mother was a member of that church. He loved Christians of every name, and wished to enjoy familiar intercourse with them. But he well knew that all their differing views and practices cannot be right. He wished to understand and walk in the truth, that he might please God and enjoy a good conscience, be useful to Zion, and be fitted for heaven.

The subject of baptism for a time perplexed his careful thoughts. In a letter written with a pencil, to one who had been in a similar state of mind, he said, "I have thought it my duty to unite with some church, if properly qualified for admission. Having some doubts as to baptism, I began to examine the subject; but after investigating it at times for more than six months, I cannot say that I am nearer a determination than when I began. There are some passages of scripture which seem to me to countenance infant baptism, and some the contrary. Respecting the mode also, I have had some doubts, but think there is most evidence that it was by immersion. On the whole, my present impres-

sions are, that infant baptism ought to be practiced, and this by immersion. Had I not been baptized in infancy, I think my duty would be plain. Whether it would not be sinful, and a despising of an ordinance of God (if infant baptism be right) to be baptized again, I am unable to determine. I think I am desirous to follow duty in it, whatever it may be; but from my knowledge of the Scriptures, and from the treatises on the subject that I have perused, and which are quite numerous, I am at loss to determine what duty is. Your opinions perhaps would satisfy my mind; and if you think it worth your while to send them me, you will very much oblige, &c."

No person could easily sway his mind to embrace opinions without satisfactory arguments to sustain them. He knew how far his views were clear on any subject, and where his difficulties existed. On the above mentioned subject, he found with Bernard, that

"Men's books with heaps of chaff are stored;"

and turning from them to the living Oracles of God, enlightened by perusing attentively the New Testament, he became fully convinced that sprinkling for baptism is not supported by the Scriptures, and that the administration to infants and unbelievers is founded wholly upon the traditions and commandments of uninspired men.

It was generally supposed, that should he ev-

er unite with any church, it would be with the Congregational. But nobody fully knew his intentions; for he kept his views principally to himself, until they were well matured. Nor were his friends officious to interfere, persuaded that he would think and act only upon his own deliberate convictions of duty before God. Willing however, to receive instruction in the things pertaining to the gospel, with his fond mother he visited her pastor and conversed freely upon baptism, proposing to be immersed and unite with that church, which the pastor declined to do, because he had been sprinkled in infancy.

On the 23d of May, 1828, Mr. S. called on the pastor of the Baptist church in Cummington, and proposed to make him a visit the following day. He came accordingly; and the pastor, entirely ignorant of the intent of this visit, engaged with him in general religious conversation. At length Mr. S. proposed himself to the pastor as a candidate for church membership, stating his conviction that *immersion* only is baptism, and that *believers* only are qualified subjects. Having given a satisfactory account of the work of grace in his heart, the articles of faith and covenant adopted by that church were presented for his consideration; and to them he readily gave his assent, excepting that article which declares baptism to be an indispensable pre-requisite to communion at the Lord's table. On this point his mind was not established. He could commune with Pedobaptists who are experimental believers, and said he might esteem

it a privilege so to do. He was assured, that the church could not consistently concede to him as a privilege, that which they could not themselves assume; and that if he became a member of the church, he must submit to the economy of the church. And yet that should he hereafter esteem it his duty to unite with some other denomination, he would be cheerfully dismissed from this church, to go where he shall choose.

On Sabbath morning, when he called on the pastor again, his mind was not fully settled. But just before afternoon worship commenced, he signified to the pastor that he had made up his mind to accede to the propositions of yesterday's interview, and that he wished to present himself before the church at the close of public worship, as he must leave the place within the succeeding week, to prosecute his studies at Ashfield academy. Agreeably to his desire, the church tarried and heard with unexpected pleasure the following narrative of

HIS RELIGIOUS EXPERIENCE.

'From my earliest recollections religion has appeared to me the one thing needful; and I ever meant, at some future time, to seek and obtain it. Notwithstanding this, I lived almost totally regardless of it, until the spring of 1826, when in some measure I was led to feel the importance of a more immediate attention to it. And although I knew there must be a change of heart, I believe I had but very faint and inade-

quate ideas of vital godliness. Living without prayer, and even being ashamed to be thought seeking the salvation of my soul, it was no wonder, that at the end of summer, instead of being in an accepted state, as I had hoped, I was to all appearance farther from it than ever.

‘I continued on in this state, frequently trembling under the preached word, though I know not that any then knew I had even a serious thought, until I went to pass the winter in a neighboring town, where there was quite a serious attention to religion. Here I continued through the winter, attending more to the outward forms of religion than before, but perhaps as much a stranger to the inward power as ever. At the end of winter I returned home, almost giving up the hope of very soon obtaining religion; for I thought I never should have another opportunity like the one I had enjoyed. In the spring, the revival commencing in Cummington, meetings were held in the eastern part, which I attended, and where I was first permitted to hope in pardoning mercy. Whether I have accepted the terms of salvation or not, I cannot say; but leaving the event with him who searcheth the heart, and feeling it my duty (if I should be thought a fit subject) to join myself to his people, to be admonished and guided by their counsel, I determine, through the grace of God, as far as in me lies, to devote myself to my Maker and Redeemer, and to his cause.

A. STONE.’

The pastor then related the more important particulars in his interview with Mr. S. the preceding day, as stated in a foregoing page, and his readiness to submit to the order and discipline of the church; to all which Mr. S. assented; and having given satisfactory answers to other inquiries then made, a unanimous vote for his acceptance was obtained; and the same day he was buried in baptism and received into the number of its members, May 25, 1828.

As Mr. S. left the place within the week, to pursue his studies at Ashfield, very little intercourse was enjoyed between him and the church for several months afterward. But they learned that he adorned his profession, and grew in the affection and esteem of the saints. Though his mind was not clear upon the subject of communion at the Lord's table, when he became a church member, the pastor found no necessity of laboring with him upon it the space of five minutes. For Mr. S. could not rest content, until the question was fully settled in his own mind, which issued decidedly in favor of restricted communion, as may be seen in a letter to a beloved fellow youth, written some months after, and to be found in another part of this volume.

In a brief history of Jerusalem, written at Ashfield, and dated July 2, 1828, are the following closing remarks.

JERUSALEM.

'But how different is Jerusalem now, from that once magnificent populous city! Of a truth

the sceptre has departed from Judah ;—her house is left desolate. Where once the temple stood, now stands a mosque of the false prophet, within whose courts no Jew or Christian is permitted to enter, on pain of death. And the Jew who is permitted to come to the wall without, and sit down in the dust and weep, turning his face toward the place where once the glory of God was manifested, is even obliged to pay for this privilege.

‘ In contemplating these things, who can doubt the truth of prophecy? Who can be an infidel? Jerusalem is still trodden down by the Gentiles. The Jew is still a proverb and a by-word in all nations. All these things conspire to shew, that not one jot or one tittle shall pass from prophecy, till all be fulfilled; and that he who spake as never man spake, and before whom all nations are but as the dust of the balance, will go on in his grand designs and glorious purposes, to the joy of his redeemed, and to the everlasting shame and confusion of all his enemies.’

CHAPTER IV.

Valley of Vision—Greek Maxim—Flattery.

IN the following there is manifested a strong imagination and a feeling heart.

THE VALLEY OF VISION.

‘As I was one evening musing on the changes of time, the revolutions and convulsions which have been in the world since its creation, the rise and fall of empires, the wars and contentions among the nations of the earth,—how desirable, thought I, would it be, to have these scenes brought before me as it were in miniature, that I may see what those vast multitudes who have come upon the stage and passed off in such rapid succession, have busied themselves about,—what have been their pursuits, desires, aims, and attainments! How I could wish for some valley of vision, where I may cast off this narrow perception, and where my comprehension would be suited to the magnitude of the scene!

‘While musing thus, consciousness seemed gradually to leave me, and I fancied myself at the entrance of a vast valley, in which I saw multitudes of people of all ages, ranks, and conditions, some alone, some in companies, but all busily employed. Surely, said I, this must be the valley of vision: but what can all this vast multitude be so eagerly seeking? and what can be the attainments of these busy mortals?

‘I passed on. All at once the clash of arms broke upon my ear. Broken shouts of ‘On, ye brave!’ ‘Death or victory!’ were borne on the breeze, mingled with the din of combat. Soon all was silent. I saw the conqueror with his legions pass along; and as great numbers paid homage, I saw on his helmet written in characters of blood, ‘Glory!’ ‘Honor!’

‘I continued on. One next arrested my attention, who appeared to be talking to himself in the most animating manner. I saw before him a heap of glittering coin and shining bullion. ‘Who would not starve,’ said he; ‘who would not suffer; who would not toil, to gain such treasure? I have done these. Now I am rewarded; now I can feast my eyes with such a sight; now I am happy.’

‘I passed the grounds of the farmer. I saw him as he walked his fields. He viewed his numerous flocks and herds, and his barns stored with the fruits of the earth. I heard him talk of his farms; and his heart seemed to leap for joy, as he described their products and their value. He seemed happy.

‘I turned from him, to view a party who appeared to enjoy themselves with the greatest degree of conviviality. The choicest delicacies were placed before them; and while they rejoiced exceedingly, I heard them say one to another, ‘What is life, without enjoying it? What is wealth? Let us live, while we live. Let us eat and drink, for to-morrow we shall die.’ Not far distant from them, I saw one,

who, as he was walking by himself, burst out into frequent fits of laughter. I wondered at his joy. I ask him the cause. He pointed to the cup which he held in his hand, and said, 'This is the soother of my care; this transports me from sorrow to joy. This is all I have, and all I want; for it makes me happy.'

'I passed on. Hearing the sound of music, I turned and saw a company of youth whose feet beat time to the lively notes, and whose movements corresponded to the quick measures of the viol. Expressions of joy marked every blooming countenance; and as they mingled in the mazy dance, seemingly unconscious of every thing else, all appeared perfectly happy.

'My attention was called from these, to view a company farther onward, from whom I thought I heard expressions of grief and sorrow. As I drew nearer to them, I was struck with the contrast between them and the other inhabitants of the valley, while I heard them say, 'We do groan, being burdened. Let us live as strangers and pilgrims, not conformed to this world, but transformed.' Such was their conversation. And if any cast a longing look after the busy multitude around them, I heard the frequent admonition, 'Look not on the things that are seen, for they are temporal.' As I passed them by, I thought they were a very melancholy company.

'While I reflected on what I had seen, I could not but think with myself, how easy it is to be happy! I thought of all the different class-

es I had seen in the valley, and I remembered but one company who appeared unhappy.

‘I returned. I saw him whom I had seen ride forth in the pride of his strength, now an outcast and a vagabond. The multitude bowed not to him ; but as he slunk away from the view of men, it was evident that his haughty spirit had fallen. I saw him place the pointed steel to his breast, and heard him breathe out his last execration, ‘Here, cursed ambition, end!’

‘I saw him who had brooded over his treasures, and rejoiced in his glittering dust. His riches were corrupted ; his gold and silver were cankered ; and he wept and howled for the miseries that were come upon him.

‘He who had exulted in his possessions, in his farm, and in his merchandise, now lay on the bed of death. His flocks and his herds, and all his vast possessions, now gave him no pleasure, as he cried out in the bitterness of his spirit, ‘What shall a man give in exchange for his soul?’

‘And now I saw the gross sensualist, and him who had tarried long at his wine, debased to the lowest depths of ignominy, too base to be classed with the brute creation. And while I viewed their degradation, one passed me, whose countenance told plainly that remorse rankled in his bosom. ‘Ah, me!’ said he, ‘that fearful looking for of judgment! I had a time, yes, I had a time to dance ; and now I have a time, a long eternity, to weep! Instead of seeking the one thing needful, I glided down the smooth

stream of dark despair, beguiled by pleasures, thoughtless, careless, unconcerned. I had a price put into my hands to get wisdom, but I squandered it; and now, alas! the door is shut against me; and hope, mercy, joy, happiness, are gone forever!

'Are these, thought I, the persons whom I supposed to be so happy? If so, there is no happiness. 'Tis a phantom, a delusion! But where are those I thought so foolish? That gloomy, unhappy company? I sought them: I found them. I heard them rejoice with joy unspeakable. I heard them say one to another, 'Let us rejoice; for now is our salvation nearer than when we believed. We will rejoice and be exceeding glad; for great is our reward in heaven.' And while I listened to their joy, I said, 'This alone is true happiness. And as I awoke from my reverie, I could not but exclaim, Let me die the death of the righteous, and let my last end be like his.'

Nov. 11, 1828.

GREEK MAXIM.

'I have often thought of the Greek Maxim, "Be silent, or say something better than silence." And though at first I thought but little about it, I have frequently had occasion since to remark, that it is not an unimportant maxim.

'The first salutation on meeting a friend or neighbor, is generally, 'How d'ye do?' This is very well, and probably better than silence, if one means what he says: but the manner and

appearance generally show, that it is little or nothing more than an unmeaning ceremony which custom demands.

‘The next remarks perhaps are made about the weather; concerning which, criticisms are passed, such as, ‘A raw day,’ ‘a cold day,’ ‘a hot day,’ ‘a severe day,’ ‘fine weather,’ ‘bad weather,’ &c. All this perhaps does no hurt, though each knew the state of the weather exactly as well before; but still, as it does not add one jot or tittle to their stock of knowledge, it is difficult to say whether it is better than silence.

‘Perhaps the next topic is concerning politics. The next President, the sitting of Congress, the tariff, furnish matter for conversation, together with foreign news, the present excitement, &c. &c. This kind of conversation is most generally better than silence; for it may add something to one’s knowledge, and serve to give a habit of correct thinking and reasoning. The dismissal of ministers, formation of new societies, and religion (though generally not heart religion) as connected with these events, form a subject of talk. Upon this it is not best to judge; for its utility will depend wholly upon the manner in which it is conducted.

‘If the conversation drags rather heavily, tales of slander are apt to be introduced. Somebody has done something wrong, or there is something or somebody to find fault with. This kind of conversation is worse than silence.

‘When one sets himself up to be the spokesman of the company, in which there are others

older and wiser than himself, and engrosses most of the attention by his forward remarks, he had better be silent.

‘When one feels himself moved by anger, to speak reproachfully to another, or in a manner unbecoming himself, he had better by all means be silent.

‘When conversation cannot be carried on, except at the expense of the characters or feelings of others, it is much better to be silent.

‘I am satisfied that this maxim is not very generally observed; and I am convinced that were it universally observed, there would be less mischief done, and vastly more solid knowledge obtained.’

From a scrip on flattery, are extracted these few sentences, as worth preserving.

ON FLATTERY.

‘In whatever light flattery is viewed, it appears a vile, mean, low, debasing art. But by the term flattery, I would not be understood to mean exclusively the praising of one by express falsehood. In my opinion its meaning has far more latitude. Point me to a man who can praise his neighbor to his face, for qualities which he is sensible he does not possess, and you point me to a flatterer.

‘Show me one who at his fireside can talk of the faults and failings of his fellow man, or can blazon them abroad in his absence, but whose lips are sealed in silence when he is present,

and whose independence of character does not prompt plainly to reprove, and you show me a flatterer.

‘ So much better does smooth flattery suit the hearts of most men, than plain reproof, there is reason to believe, that were men to be divided into two classes, flatterers and plain-hearted, the former class would be much the more numerous.

‘ In short, to be clear from this servile vice, one needs the independent spirit which the prophet Nathan had, when he said to the royal transgressor, “Thou art the man;” or which influenced Elijah, when he stood before the wicked Ahab.’

March 23, 1829.

Among the productions of his pen, which were dated at Ashfield, is found a review of Rev. Professor Wood’s Lectures on Baptism, upon which Mr. S. made some pertinent remarks; but as reviews by able hands have appeared before the public, and as that work has had its day, it is deemed quite unnecessary to insert any portion of his review in this volume. This controversy will continue to be agitated by new publications, repeating old arguments which have been often refuted, until men shall accept the Bible as the *only* rule of Christian faith and practice, and then shall all the saints speak and mind the same things, and walk together in the light of the Lord.

CHAPTER V.

*Enlightening of the World—Midnight Reflections—Family
Worship.*

CELEBRATING the praises of agricultural pursuits, Mr. S. touches upon the important influence of husbandmen in relation to the great enterprises of benevolence for enlightening the world.

‘ Among the many stations and professions of life, that occupation by which all others subsist, upon which all others depend, is generally least esteemed, least honored. It is true, there has been a Virgil who sung ‘flocks and tillage,’ a Cincinnatus who guided the plow with his own hand, and a Washington who delighted to leave the bustle of the camp or the duties of the cabinet for the more peaceful employment of cultivating the soil; but the number of such, compared with those who look with contempt upon the pursuits of agriculture, is small. Indeed the sentence has gone forth, that man shall eat his bread in the sweat of his brow. But in the midst of judgment there was mercy; and this very sentence proves a blessing; for what class of persons can be found happier than those who till the soil? And upon them, under Providence, hang the destinies of nations. Not that other classes have no influence upon the political and moral condition of communities or nations; but agriculturists being by far the most numerous, and the stamina of society, in order to

produce any beneficial and permanent results in improving the condition of unenlightened nations, it is necessary to enlist and concentrate the energies and resources of this class of citizens.

‘If we take a general survey of the human family in its present state, we see much to be done. If we look westward, we see the savage in his native forest, pursuing the deer, or cruelly peeling the scalp from the head of his fallen enemy. War is his delight, and revenge his ruling passion. If we look eastward, we behold a cloud of thick darkness brooding over almost the whole eastern world. We hear in imagination the horrid jargon of idol worship. We see the nations ground under the iron hand of despotism, bound in the strong chains of superstition, and many of them groping in the most heathenish darkness. Even the gales of the south waft to us the groans of the oppressed. We earnestly make the inquiry, What can be done? What great changes are to take place? And what, with the favor of Heaven, is to be the moving cause in this important work? We have no hope that the condition of the savage will be bettered, till he relinquishes the chase, for the milder employments of agriculture. When he cuts down his forests and tills his ground, he may become a civilized being and a Christian. And it is the agriculturist from whom he is to learn the arts of husbandry, and at the same time, the principles of the gospel.

‘We hope for the emancipation of the eastern world from the moral and spiritual darkness

which rests upon it. We look to the benign influences and mild precepts of the gospel, to effect this; and we believe that the principles of true religion and the word of God are to be the pioneers in this work. But how shall they hear without a preacher? and how shall they preach, except they be sent? Here again it is obvious, that the illuminating of barbarous lands depends upon the great body of the people, the agriculturists of enlightened lands.

‘But in order to effect any thing on an extensive scale, there must be knowledge. It must be confessed, that notwithstanding the people of our country are in regard to means of knowledge more highly favored than other nations; yet there is not that intelligence which might be, or that moral culture which ought to be, or that information which must be, before there will be a general united effort for the amelioration of the condition of the human family.

‘I would again press the importance of moral culture. It is important in every point of view, as well for individual enjoyment as for the good of communities; as well in domestic life as in public stations. It is for want of this, in the great body of people in our land, that so little has hitherto been done for evangelizing the nations; for it is found that those benevolent operations which have as yet been set in motion, have received their support from those portions of the community where knowledge prevails most extensively.

‘Let the means of gaining knowledge which

are within the reach of the laboring class of citizens in our country, be improved to their full extent, and it is quite impossible to foretell the results. Let the advantages of literary instruction be attended to as they ought, and information obtained to the degree it might be, and soon we should see our whole community arise, and with one firm and determined effort, break down every barrier opposing the progress of civilization and Christianity, and light and liberty, throughout the world.

‘ Before this takes place, as I have said already, there must be knowledge; the mind of the body politic must be cultivated to a higher degree than it ever yet has been. I know that in order to produce any lasting results, the light of Christianity must go with the light of science; but there must be moral culture, else scarce a glimmering of either will flash beyond the boundaries of our territory. But let the cultivation of the mind be extensive, and our whole community be thoroughly informed, and let each member of this community feel the moral obligation which rests upon him in relation to his fellow creatures, and there would be a unity of effort; there would be a phalanx formed, which, aided by the Spirit of God, no power could withstand, and before which the strong holds of tyranny, superstition and ignorance would fall, as the walls of ancient Jericho before the shouting Israelites. The light of Christianity and science would assuredly go forth to bless the nations. Then the red man of the forest would

lay by his bow and arrows for the plow and spade, and the merciless cannibal satisfy the cravings of nature from the fruits of the earth. Then the sable sons of Africa would learn the arts of civilization, and the knowledge of the true God; and while her native deserts would rejoice, her afflicted race in other lands would feel the power of sympathy and breathe the air of freedom. Then would the tawny worshippers of Brumhu and the stupid adorers of every false god, cast their dumb idols to the devouring flames; and the gospel trumpet, blown by the heralds of salvation, be heard to the remotest corner of the earth. And then the time would speedily come, when nation shall not rise against nation, nor learn war any more; when swords shall be beaten into plowshares and spears into pruninghooks; and instead of the shout of hostile chiefs rushing to combat, would be heard the sweet accents of mercy; the wilderness would literally blossom like the rose, and the very desert become vocal with the high praises of God.'

May, 1829.

MIDNIGHT REFLECTIONS.

'A solemn silence reigns around. Nothing is to be heard, save the ticking of the clock, the chirping of the cricket, and the sighing of the wind through the branches of the trees. All around are sunk in the embrace of nature's sweet restorer, balmy sleep. Now probably the Greenlander is catching his short repose, while

twilight continues to light his barren icebound land through the short interval of night; and the Patagonian of gigantic stature whiles away the long and darksome night of a polar winter on his couch of skins. The slight Indian canoe is cutting its way through the eastern main of the Pacific, as the beams of the setting sun gently play upon its waters and gild the summits of the western mountains. The missionary on the Sandwich Islands, while bearing the burden and heat of the day, perhaps now thinks of his native land, his friends, his home. The Chinese millions are now going forth to their afternoon employment; some pluck and cure the tea leaf, some weave the glossy silk, and some mould the inimitable porcelain. Now the inhabitants of India gather themselves to their midday meal of rice or yams, and the New Hollander riots on snakes and snails.

‘Perhaps at this moment a company of astonished Burmans, assembled around the zayat of a Judson, hear the word of life; and perhaps even he who styles himself the ‘lord of life and death, the owner of the sword,’ is trembling on his throne, before the power of divine truth. The miserable exile of Siberia walks out, looks at the sun, and thinks that that sun shines on the land of his birth, a loved land to be seen by him no more, forever. Now perhaps the furious Turk girds on the battle armor, while legions of nodding plumes and Russian bayonets are advancing to the deadly encounter; or while death is poured forth from the mouths of a thousand can-

non, 'Allah houakibar,' 'Allah akbad,' resounds from the mosque of St. Sophia, the worship of the faithful followers of Mahomet. And just now the first rays of the morning sun penetrate the kraal of the Hottentot, and call from their slumbers the inhabitants of western Europe.

'All these and more may now be going on, upon the different parts of this vast ball. And yet there is an eye that sees them all. There is One who at the same time watches over the slumbers of his people here, regards the morning thoughts of the European, marks the foul idolatry of the East, decides the fate of nations in battle, and guides every thing, from the greatest to the smallest events, in the most harmonious and best possible manner. Who does not desire that such a One may be his friend? Wo to him who shall at last be found His enemy!

June 30, 1829.

FAMILY WORSHIP.

'What more interesting scene can there be, than a household of the followers of Jesus at their family devotions? What more lovely view can be pictured to the imagination, than the master of a family, or the Christian father, assembling the members of his house around the domestic altar, for the worship of God? And where is the individual, whose heart has a single fibre which can vibrate at the touch of tender sensibility, who can remain unmoved at such a scene; who can remain unaffected, while he hears the word of life, and sees the fa-

vored few bow in humility before the throne of grace, and hears, while all else is breathless stillness, the voice of earnest supplication invoking the blessings of Heaven to rest on the little band of suppliants, and imploring the mercy of God on a sin-darkened world? Oh! this is a scene which the pure angels of heaven delight to witness! This is a place where humble souls and feeling hearts unite to form a heaven on earth! This is a season when the united effectual prayer which avails so much is offered; and when the mysterious wheel of Ezekiel's vision moves, conveying to heaven the incense of hearts, and returning to earth the richest of blessings! This is a picture which the pencil of Raphael cannot paint, and which the imagination can scarcely conceive!

‘And yet there are those, whom the Lord has made rulers of households, who prize not the privilege of family worship, who feel not the hallowed sacredness thrown over the the mind by the devotions of the family, nor know the sweet union of kindred hearts inspired by such devotions. They excuse themselves from that which is their greatest privilege, yet know it not. They neglect one of their greatest duties, yet heed it not. Were we to go through the land, even our own favored land, how many habitations should we find, where the fire of devotion never kindled on the family altar, or indeed where that altar never was erected! How many! But there *are* those of a different cast; and though their number be few comparatively,

yet they are the salt of the earth. Were it not that the Lord has left us a seed, we should long ago have been as Sodom and Gomorrha.'

July 14, 1829.

CHAPTER VI.

Valedictory at Sanderson Academy, on the Duties and Responsibilities of literary Men—Poetic Address to him.

VALEDICTORY delivered at Sanderson Academy in Ashfield, Aug. 24, 1829, when Mr. S. left that institution to enter college at Amherst.

DUTIES AND RESPONSIBILITIES OF LITERARY MEN.

'Man is a creature constituted capable of improvement, possessing a mind, at the commencement of his existence indeed in embryo, but in extent of improvement unbounded, the full and perfect developement of which it is impossible to limit. The fowl of the air can, without any teaching of art, construct her first nest as neatly and as well as after she has practiced for years. The beast of the forest can, without serving an apprenticeship, take his prey and practice his various art of instinctive cunning. But man, who was destined to be the lord of the creation, has an intellect, an immortal mind; and this mind is ever unfolding, ever grasping more and more, but never satiated.

'The first examples of attention to learning are found recorded on the pages of sacred histo-

ry ; and though the early artificers first mentioned were of the depraved race of Cain, still we may suppose that the pious then inhabiting the earth were far from remaining inactive with regard to the cultivation of the mind ; but perhaps they attended more to the sciences than the arts, as more calculated to give exalted views of the character of their Maker.

‘ Egypt is next seen attending to learning, and more particularly to the arts, some of which it is probable were brought nearer to perfection than they are at the present day. But all her learning was connected with her religion, and poisoned by the foulest idolatry and superstition.

‘ The plains of Babylon became in later times the residence of science ; and probably for a considerable time, the region whence the wise men of the east came, was advanced to that degree of refinement which, compared with some of the barbarous hordes on their borders, and even with many nations now existing, would not appear contemptible.

‘ The literature of Greece next comes into notice. Here we might speak of the cultivation of mind exhibited in Homer, Demosthenes, Socrates, Plato, and a multitude of others ; and might mention the works of art and genius produced by learned Greece in the day of her glory. But it is sufficient to say, that though she shone with brilliancy, her learning, instead of teaching her to renounce idolatry, was rather incorporated with it ; and her glory passed away.

‘ Rome followed in the footsteps of Greece.

She had her geniuses, and patronized literature and the arts ; but she also used learning to patch up her miserable system of idolatry ; and she too has passed away.

‘ Succeeding the light of science furnished by Rome was a gloomy night, well termed the dark ages, in which learning and literature seemed almost blotted out by barbarism and ignorance ; but still in this dark interval there were hidden sparks which needed only the fanning breeze to kindle into a flame.

‘ After four or five centuries of darkness, at length, in the fourteenth century commenced the revival of letters ; and in the fifteenth century was produced that splendid invention, the art of printing, which has contributed more to the dissemination of knowledge than all other arts united. This is the grand machine which electrifies the nations, whose shocks are at this moment felt by millions and millions, not indeed paralyzing, but awakening and quickening the too long dormant powers of the mind. And though in many nations of Christendom the power of the press is controlled by monarchal parasites ; yet it will, like a raging but hidden volcano, heave and rock and toss, till it breaks forth with increased power, and prostrates together the relics of ignorance and the ensigns of royalty.

‘ The reformation begun by Luther tended in no small degree to the advancement of learning, by sending abroad a spirit of inquiry, and inciting all classes to think for themselves. From

that time to the present we find knowledge to have been on the increase, though now extensive knowledge is far from being universal, and many fair portions of the earth are defaced by ignorance and idolatry.

‘ After taking a cursory view of the progress of learning from the earliest ages to the present, and seeing through the lapse of time some examples of the triumphs of intellect, but the more general prevalence of ignorance ; and after looking around upon our schools, academies, colleges, and other means of education, and sending our thoughts abroad to other portions of our globe ; it is easy to advert to the duties and responsibility of literary men.

‘ The literature of Egypt, Greece, and Rome, was connected with their systems of religion, false and absurd as they were, and therefore it was not desirable under such circumstances that it should be extended. Their reasonings, often founded on false philosophy, were incorrect ; and their wisdom became foolishness. Their aims also in the application of their learning were too generally self-exaltation ; and with no higher aim, the end of their learning was almost total extinction, and of their government utter downfall. Literature and religion, when incorporated together, ever hang upon each other as dead weights ; and science can never flourish, when made a substitute for religion.

‘ But our literature being free from these incumbrances, courts dissemination. It is not *religion* ; but when guided and restrained within

proper bounds, it is the *handmaid* of true religion. One of the blessed tendencies of the Christian religion is, the diffusion of knowledge; and true science cannot long exist without her sustaining hand. Therefore as not being connected with any false system of religion, literature can now safely be spread abroad: and certainly no one, at least in this assembly, will deny that true religion ought to be disseminated.

‘The extension of the blessings of religion, literature, and science, is the duty of the literary man. The time has been, when men could make duty extend but a little way; when they could limit their sphere of action to a very narrow circle. But that time has passed away. Duty is now beginning to be better understood. The present is emphatically an age of action; and one who a few years ago would have been thought among the foremost, can now hardly be reckoned in the rear guard.

‘The literary and benevolent man has for his sphere of action the world; and as the objects of his benevolence, the whole human family. He is called to act at a period, when to remain idle and inactive would constitute a crime of no small magnitude; and as he has much to do, it is necessary that he be well nerved and braced to the work.

‘Among the numerous requisites to energetic action, to which duty calls the literary man, is *moral courage*, Mankind are not brought off from their foolish caprices and long established erroneous opinions, without an effort; and who

will deny that they have these, though each may say for himself that he has none? Here the enlightened man, if he fulfills the obligations devolving upon him, is tested; for I am persuaded, that it requires more moral courage to stem the tide of popular opinion, than to face the cannon's mouth. The soldier, as he marches up to the deadly breach, is perhaps accompanied by a host of other brave spirits, and is supported by a certain enthusiasm and thirst for glory. But to stand forth as it were single handed against popular prejudices of whatever nature, sensible of the strong current opposing, requires courage of the noblest kind. Those who have hitherto benefitted mankind, have ever been in advance of the age in which they lived, and were such as could dare to be singular, as Columbus, Galileo, and Martin Luther. Such must they be that are yet to benefit mankind, and such the literary man ought to be.

‘Popular vices as well as popular prejudices must experience the frown of learning and the decided disapprobation of the philanthropist. That appalling vice which has so alarmingly prevailed in our land, but which has now evidently received the death blow, may serve as an example, that success follows in the track of effort. There needs be no despondency on this subject; but if each watchman is found at his post, and all those upon whom this reform depends, on the alert, very soon popular vices, together with the arbitrary sway of fashion, wherever they infringe in the least on health, prosperi-

ty, or the principles of the gospel, would be known only in name.

‘ The duties of men of talent and learning extend also to the correction of popular error. Many are ready to suppose, that because we live in a country called enlightened, there can be no such thing as error here. Very true we do not see any thing like the Salem witchcraft, nor many of the gross errors prevalent in other lands ; but that our country is entirely free from error, is what every sensible and reflecting man would be unwilling to assert. And even if this country were free from error, there can enough be seen abroad to excite the sympathies and arouse the moral energies to the highest pitch.

‘ To moral courage ought to be connected benevolence, an earnest desire for the good of mankind. Feeling his accountableness to his Maker, this will appear as well a duty as a sublime and heavenly virtue ; and without it, efforts will be made at random. The literary man, under the influence of this, ought to strain every nerve and put forth every possible effort ; and if he does this, he feels more than compensated by the pleasure arising merely from the performance itself.

‘ Then to all this, in the character of the man of letters, must be added an undaunted perseverance and determined resolution. This is indispensable. He may at one time possess moral courage sufficient to look down all opposition ; but if he is soon discouraged, it is of no avail. He may possess at times a true benevolence ;

but if that benevolence is not untiring, he acts with but little success. But let unceasing effort succeed, and results will be produced most glorious.

‘As the duties of literary men are most clear and explicit, so are their responsibilities numerous and weighty. Contrast the state of our happy country with what it would be, were our schools, colleges, and other free institutions blotted out, and you have some idea of the responsibilities of the literary man. Then contrast the present state of the world with what we fully believe it will be in the day of millennial glory, and you have some conception of the duties and responsibilities of the literary man.

‘It is his, to preserve, perpetuate, and improve our literary institutions and civil liberty; to mould the character and form the principles of the thousands of youth in our country, and thereby direct a nation. It is his, to send the blessings of civilization and liberty to the millions who are elevated but little above the brutes. It is his, to renovate the world. And now what shall deter him from so high employments? What shall hinder him from fulfilling these high responsibilities and duties? Shall the splendid equipage and gaudy trappings of wealth? Shall selfish ease and carnal pleasure? Shall the trump of fame, turn him aside from so noble purposes? No. Let not wealth be even named; neither let self-gratification nor love of applause be put in competition with so high and hallowed aims. But let him use those means

and make those efforts which the present state of things demands; and guided by the sun of revelation with the satellite of science and the day-star of liberty, he cannot fail to succeed.

‘Fellow students,

‘We have for some length of time been associated within this institution, for the purpose of engaging in literary pursuits; and we too have in some degree laid ourselves under the obligations and duties attached to the literary character. We are now about to separate from this place and each other; and though the time we have spent together has been comparatively short, yet associations have been formed and principles cherished, known only to those in similar circumstances, and which the lapse of time can never obliterate. We go from this place, but we do not go beyond the calls of duty; we do not lose the power of influence. Yes, fellow students, we are to exert an influence, of the extent of which perhaps we are not fully aware. We have already exerted an influence even here, either for truth or error, for piety and virtue or for infidelity and vice, which will be felt to the latest periods of time and through the unthought-of ages of eternity.

‘We shall probably none of us wear a crown or sway a sceptre. We may not speak in senates, or be placed at the head of armies. But there may be some of us, who by the pen will wield more bayonets than are now at the command of the Grand Turk, and govern more minds than did even the royal Corsican; who

will disarm the murderous duelist, or paralyze the arm of the ferocious slave-driver ; break the rod of despotism, or produce such vast concussions in the moral world as shall shake and purify the atmosphere of nations. All this is possible, and consequently our aims ought to be high.

‘ But above all, there is a kingdom yet to be established throughout the earth, boundless as the universe, reaching to every part of this globe lighted by the luminary of heaven. I need not tell you this is the kingdom of Immanuel. I need not tell you that the Prince of princes, the King of kings, is the ruler of this kingdom. You know it already. But who of us are to stand forth enrolled in the ranks of this mighty Prince ? Who, to advance under the already unfurled banner of the cross, against the infernal host marshalled by the arch-adversary ? Be assured this calls for decision. This earth, which is now an Aceldama, is to become a Bethel, a dwelling place of righteousness ; and the peaceful reign of the millennial day is yet to bless the earth.

‘ Then let us, when we separate from this place and each other, go forth with the conviction that we have a part to act. And let us go forth with the determination ever to be found on the side of truth, virtue and godliness, perseveringly engaged in the path of duty to the full extent of our power ; and whether our bones at last lie in the peaceful quiet of a New England churchyard, or bleach on the scorching sands of

Africa, or rest on the rough bed of the ocean, we may hope for a glorious resurrection to a crown incorruptible, undefiled, and that fadeth not away. My associates, Farewell.

‘To the patrons of this institution, who have reared these walls for the encouragement of literature; and to you, our respected and beloved preceptor, whose instructions we have so often received, whose counsels we have so richly enjoyed, and whose memory we shall ever hold dear, I would, in the name of my fellow students, say, Farewell.’

‘To Mr. Alvan Stone.

‘Dear brother,

‘Let knowledge take possession of thy breast.
On virtue’s wings arise, enjoy thy rest.
Religion points to wisdom all divine;
Extreme felicities do here combine.

‘Not all the raging winds that blow, can move
Zeal pure and heavenly, fired with perfect love.
O let this grace your inmost soul inspire,
And sacred peace hush every vain desire.

‘Dream not of titles, honors, wealth, and fame;
These gaudy shows are but an empty name.
In heaven alone your confidence repose,
And find a consolation for your woes.

Ashfield.

S. T.’

Agreeable to the sentiments expressed by a female friend in the foregoing stanzas, was the spirit and sentiment and course of our beloved

Stone. Knowledge, piety, communion with God, and meetness for heaven, engaged his chief attention. He lived as a stranger and a pilgrim on earth, despising its distinctions and glory so far as they do not subserve the great purposes of our existence.

CHAPTER VII.

Epistolary Correspondence—To Mr. J. R. B. on Christian Faithfulness—He thinks of the Ministry—Enters College—To Mr. D. I. a kind Admonition—Extravagance in Dress—A prevalent Evil.

Mr. S. possessed an uncommon facility for epistolary correspondence. His letters were many, and they were all peculiarly interesting. Though some of them are of great length, being written from a fruitful mind and an affectionate heart; yet they are too interesting to be wearisome to the reader. Few of them are presented entire; but copious extracts have been made from them, which are interspersed with his journals and other writings, arranged generally in the order of their particular dates. In his letters will be discovered his humble, frank, benevolent, pious, and affectionate spirit. And in his journals will be perceived his entire dissatisfaction with his present attainments in the Christian course, and his longings after holiness. Hence proceeded those lamentations over himself, and that diffidence of his own piety, which may seem perhaps to some to cast a shade over

his religiousness ; but which are in reality a far more satisfactory indication of a renewed heart, than bursts of joy or boastful annunciations of wonderful views and extraordinary experiences.

He had many correspondents, and highly valued their communications, especially in relation to the concerns of Zion. In a letter from Illinois, he says, " I wonder you do not write to me. Do you think I grudge giving 25 cents to hear from you, or what is the matter ? Letter news from a friend is not merely dear to me in a pecuniary point of view, but is dear to my heart. I will, if you please, attribute your neglect this winter to the coldness of the climate. But if, by the time this reaches you, Cummington gets thawed out, so that the frogs peep, as they do here now, I hope that you will sit right down to your desk and write me a long letter, and tell me every thing that has taken place since I left."

The attachment he felt to certain of his fellow students at Ashfield, induced him to hold correspondence with them to the end of life. In some of his letters to them, he seems to have laid open all the best feelings of his heart, and expressed himself without reserve. No doubt they reciprocated the familiarity ; but none of their letters to him are to be found, and therefore cannot be here displayed to the inquisitive reader.

To Mr. J. R. B.

‘ Goshen, Sept. 21, 1829.

‘ Dear brother,

‘ It is not from the walls of a college, but from my own home, that I write to you ; and I write because I feel constrained to write. Some sense of the opportunities I have had of doing good in Ashfield, and of my misimprovement, have come over me. I want to write that you may be more careful and diligent than I have been ; and O brother, let me say, “take heed.” When I consider the time I have passed with that family,* and think how little I have exhorted and warned those who I have reason to believe are without hope and without God, and how little I have been decided to reprove, when I have seen an unchristian spirit manifested, I am astonished ! But the worst is yet to mention. Had my walk and conversation, my daily deportment been such as it ought, I should have felt more earnest to do my duty.

‘ And then the thought that there are souls in that school going the way of death, and whom I shall probably never have another opportunity to warn, and perhaps never again see, till the Archangel’s trump shall sound, suggests the sharp inquiry, Ah, why was I not more engaged ? and produces sensations not easily described. And yet I could see them float along the current of time, knowing their dreadful end, knowing they

* In which he boarded at Ashfield, when there at school.

were bound for destruction, with a strange indifference. Amazing! And if Christians do not feel alarmed at the condition of impenitent sinners, will they feel alarmed for themselves? No. They will pass on in security, and rejoice in the sympathetic stupidity of Christians, and love the sleep that sleeps them to destruction.

‘O let us then be awake and do our duty, that the blood of souls may not be required at our hands. What duties I have left undone, you must do, and forgive me every thing I have done wrong between you and me. I know not how soon I shall be careless; but think I feel now determined to be more circumspect. You must pray for me. Tell brother P. to press on in study and godliness. May you be blest of Heaven. Farewell. A. STONE.’

The work of the gospel ministry arrested the thoughts of Mr. S. soon after his conversion to Christ. He viewed it a high and holy calling, demanding special qualifications for the proper discharge of its weighty obligations; and he seriously meditated going to the Hamilton Literary and Theological Institution, N. Y. or to the Newton Theological Institution, Mass. for the purpose of preparation to the work. But in conformity with the desires of his family, he entered the college at Amherst, on the 24th of September, 1829; in which he held a respectable standing as a student and a Christian, until he took his dismissal with a determination to depart to the West, and there pursue his litera-

ry studies in connection with personal operations as he should have opportunity, to do good in that needy region.

To Mr. D. I.

‘ Amherst, Oct. 5, 1829.

‘ Dear Brother,

‘ I now write you from my study-room in college, which I entered on the 24th of last month.

‘ I trust you are living in the exercise and enjoyment of religion. But I must tell you, that before we left Ashfield, you had lost a considerable share of that feeling which you appeared to possess for some time before; and I reproach myself with having been instrumental in influencing your mind unfavorably. Now, that you will not be drawn away by me, you must be engaged again. You too know what it is to watch and pray for the soul of a brother; and I trust it will appear at last, that we have not prayed in vain. O how soon we shall be done laboring and praying; and have no more opportunity of doing good to our friends and the world. And does not this call us to do with our might? And then our obligation to God our Saviour, how ought that to excite us! His dying love, his mercy to us now! O who can tell how we ought to plan and execute good? If we are safe in Jesus, and he should take us now, have we prayed as much for our friends as we wish? Should we not wish to offer one more fervent prayer? Should we not wish to do something

more for him? Then let us be engaged: we cannot do too much.

'Often my thoughts recur to scenes at Ashfield. My room and room-mates present themselves to my view; the hill I have so often walked over; the pleasant fields I have so often passed. I hear in imagination the sound of the bell, and as I walk along down I see brother I. and P. and other of my friends coming along the plain. All these present to my mind so true a picture of days gone by, that when I awake as it were, and find myself at Amherst, it makes me homesick. And shall I never see those days again? No, never. Never shall we meet together there again. But let this idea make us so engaged, that we shall meet in a far happier place, in heaven. Farewell.

A. STONE.'

In one of his manuscripts he remarks thus;—
“Whatever station I may occupy in life, I am to remember, that I am a sworn enemy to extravagance and display in dress and fashion, whenever it infringes in the least on health, happiness, and prosperity. My heart sickens, while I think of the appearance of some church members.”

Though the following piece may seem severe, Mr. S. has in it presented some thoughts worthy of very serious consideration. It was written at Amherst in Nov. 1829.

A PREVALENT EVIL.

‘ Who, that reflects on what was the state of our country a short time since, with regard to intemperance, can refrain from shuddering? Who, that is patriotic, that is a lover of his country, can think of the strides that intemperance was making in this goodly land, and not tremble? Our happy country was indeed fast verging towards the vortex of destruction. The cry of suicide with ten thousand voices had risen to heaven, calling loudly for vengeance. The dashing waves were already hurrying her on in horrid circles to the roaring whirlpool; the lowering cloud, black with wrath, had gathered in the heavens; when the alarm is given, the warning is heard, and she is awaked to her situation, and roused to stem the torrent, and is saved from the horrible maelstrom which had well nigh engulfed her. Our country is saved. She now retraces her steps; and though her way is strown with the carcasses and skeletons of the fallen, yet she is certainly on the return.

‘ It is said of a certain successful monarch, that after having subdued the then known world, he wept because he could conquer no more. But is it so with us? After having assisted in reforming our country of this evil, and while we still continue to lend our influence to the same effect, can we look around and see nothing more of the kind to be done? Is there no form of crime which, as Scipio’s ghost, walks unrevenged among us? How come those pretty, airy,

fairly, strangled forms that meet the eye so often? What means that look of consumptive cast, that cutting pain, that distressing cough? Whither has fled the ruby color that once graced the daughters of the puritans? And hark! that knell! that hearse! Why is it? 'Hush! hush!' says one, 'tis delicate.' 'It is unbecoming,' says another. 'Better leave it,' says a third, 'to your superiors.' Ah! this delicacy, this false delicacy! There is an evil among us, wide spread as our population, open and manifest as daylight, and even courted and admired; and yet it must not be mentioned; 'twill offend;' 'it's unpopular.' You may see, (with admiration or disgust, as you please;) you may think, but by no means speak. Did I say, *think*? No, you must not think, lest the alarming truth should force you to speak. "O mores!" And is it so? Is there no one who can speak of the blood of its victims, standing in rosy drops on the walls of dressing-rooms and mirrors of toilets; or tell of unearthly voices and flitting spectres about the dwellings of those who lead the fashionable world? Can no parallel be drawn between this evil and the grinding servitude of that portion of our race whose sufferings we profess so much to commiserate, or even with that debasing slavery which chains in the prison-house, soul and body, the victim of the cup? O that for once I could possess the eloquence of Demosthenes! O that I could speak in tones loud as heaven's artillery, that the abhorrence which my soul feels at such foul unchristian

practices might break forth and rend the veil which blinds men's eyes!

'It is said, that the poor degraded African, who is torn from home and sold into hopeless bondage, can never be reproached with having brought this misery on himself. And *so it is*. Ask the drunkard why he destroys himself with strong drink. He will tell you he loves it; it gratifies his appetite; makes him feel well, &c. But what reason can be given for girding and vexing the human frame, and torturing nature? What excuse for choking the streams of life, and laying a train to the magazine of disease and death? It cannot be present comfort. Directly the reverse. No; 'it is taste,' 'tis said. If this be taste, what may not be taste? How long may it be, before the neck will be the seat of taste, and be compressed to half its size? Then will the halter be a comely ornament; and our American fair may stop the vital current in less time still.

'Much as I detest extravagance and vain display in dress, and sinful as it is, let it not be mentioned in comparison with this sin. I would rather see the covering of the head increased to thrice the size of a grain-fan, with top knots and fly traps of the dimensions of a magnolia in full bloom, and the superfluities on a single individual sufficient to clothe a village of suffering Greeks, than to see living corpses suffering with ligatures more fatal than the folds of the anaconda. And what can be done? I apprehend that, as in the kindred cause of intemperance, thou-

sands are ready to cry, 'Nothing, nothing. Disapprobation on this subject is wholly uncalled for. There's no need of this alarm!' Well then, Farewell health. Let heaven's best gift to man be immolated in silence at this shrine of Moloch, and the sons of those whose hardy frames achieved our liberty become a puny race, the sport of misery and disease entailed by folly. Let no one speak of heathen customs, heathen practices. Let no one henceforth reproach the hindoo widow, whose tortures are so short, or ridicule the flat-head or painted and tattooed savage or crippled Chinese. Let the Christian name be divorced from such unchristian practices; and in the sanctuary, instead of the name of the living God, be written 'Fashion.' Nay rather, let the voice of reason be heard, and conscience be allowed to act. And if the alarming truths which are so plain to all but those who will be blind, if this be not enough, let the blue canopy of heaven be changed to sable curtains, in token of nature's general mourning for the perversion of her finest work; and on the gravestone of every sacrifice of pride and fashion, let *Suicide* be written in letters of flaming fire, till our whole country shall become one light-house, and each graveyard a lasting beacon to warn the living to beware.'

CHAPTER VIII.

To Mr. D. I. on a revival at Ashfield, and dying Testimony of Miss Mary T.—Commences his Journal—To Mr. D. I. on the Want of Laborers—Fasting, and Prayer for Colleges.

DURING the winter vacation of college Mr. S. made a visit to his friends in Ashfield, where he wrote the following letter to a beloved former fellow student in the academy at that place, who was then absent, and occupied in teaching a school.

To Mr. D. I.

' Ashfield, Jan. 21, 1830.

' Christian brother,

' I am now in the midst of a revival, where the mighty power of God is manifest in the salvation of souls. I came here about a week since, and expect to leave town tomorrow. I find some rejoicing in hope, some inquiring, and some hardened, though perhaps not an individual whose feelings are not in some measure harrowed up. If you are not now engaged with a school, start off immediately, when you receive this, for Ashfield; and if you are, when your school closes do not stay at home, for you can do good here, and there is no release. Our Presbyterian friends are not in want of help, and they act right and wisely; and shall the truth suffer by the unconcern of its friends? Above all things, we want souls saved; and I hope that this, together with the glory of God,

will be the grand object and our great end. But, brother I. there is the *influence*. We know that when persons receive precious truth by the instrumentality of those who hold lesser errors, they are too likely to imbibe those errors. And shall not we, who believe we have the *whole* truth, be active in the cause of God? I hope you will come here immediately and labor for the Lord.

‘I have yet to tell you of the *dying* testimony of one, to the truth. You know Mary T*****. You also know how much she was esteemed by all, and what an ornament she was considered to be in Mr. S*****’s church. She is now, if living, at the very gates of death; and for about a fortnight her dissolution has been expected from day to day, and sometimes from hour to hour. One evening about a week since, a young convert from a Presbyterian family called in to see her; and while in another room with some of the family, began to speak her views of baptism, and among other things said, “My Bible makes me a Baptist, and I can’t be any thing thing else but a Baptist.” This was spoken so that it was heard in Mary’s room. “Mary,” said her sister who sat by her bedside, “did you hear that?” “Will you tell **** to come here?” said Mary. After **** came to her, “Now,” said Mary, “you believe the Bible; and I want to exhort you to go by your Bible, and do your duty. Go forward and do your duty. Go by your Bible. My Bible made *me* a Baptist. I

saw that *that* way was right, and was convinced from the Bible that other ways were *not* right. But I thought, if some other way would do for others, it would do for me. But O, ****, you cannot think what horrors of mind I have had, for going contrary from what I was convinced was most scriptural; and I have ever trembled, when members have been admitted to Mr. S*****'s church, though a member there myself. If God would spare my life, the first thing I would do, when able, would be, to obey him by being baptized."

'The truth coming from such a person as Mary T*****, and at such a time, when it seems as if coming from eternity, from one of so fine a mind and so distinguished abilities and attainments, it would seem must have an effect; and I trust it will have an effect. But brother I. what effect can the truth have on a heart cased (I do not say in unbelief) in 'non-essentials?' Ah! there are no non-essentials on the death-bed! None of the commands of God are non-essential there.

'I mentioned the one who called on Mary, as being convinced of the truth. I would also mention, that although our Baptist brethren have not in a single instance to my knowledge conversed with the young converts on the subject, yet these converts are very bold to declare the truth; and are, so far as I know or have heard of any sentiment being expressed, universally, in Presbyterian families too, born Baptists.

Brother I. pray for us. Pray for the truth every where, especially for the salvation of souls. We have need to be humble ; yes, humble, brother.

‘ Yours with the highest sentiments of love and esteem. A. STONE.’

It is no new thing that converts are ‘ born Baptists.’ How should it be otherwise with those who read the Bible ? For in it the way of holiness is so plainly described, that “ the way-faring men, though fools, shall not err therein.”

No regular journal is found among Mr. Stone’s papers, of an earlier date than his second term at Amherst college, extracts from which are inserted under their respective dates.

‘ Amherst, Feb. 4, 1830. The first day of the term. If I can live soberly, righteously and godly through this term, I may do good ; if not, I probably shall do injury. Now let me watch and pray, hourly watch and pray.

‘ 7. Is there a heaven and a hell ? Is time so short and eternity so long ? Then how does it become me to act ? How does it become me to look on the things which are not seen ? To exercise unfeigned faith concerning which, I have heard this day from 1 John v. 4. “ And this is the victory that overcometh the world, even our faith.” Lord, wilt thou give me that faith that overcometh the world, works by love, and purifies the heart ; even of thy rich mercy and free grace give it. Amen.

‘ 12. Let this day amend the past. Let the things of the world hold less sway, the things of eternity have more weight, and my studies and all that I do be made subservient to the glory of God.

‘ 19. What good results from attending meetings? Every moment ought to be turned to good account. An hour or an hour and a half each evening for four evenings in the week should certainly bring some benefit. These are seasons for preparing for heaven. They are seasons for growing in grace,—for becoming more and more assimilated to the character of the holy Saviour. If these seasons are not improved to some good purpose, what time else is there? How fast time rolls on! It seems but a day as it were, when I looked forward to manhood, as to eternity since. While chasing the butterfly or plucking the wild flowers with those companions some of whom have long slumbered in the grave, I then thought old age never to come. Those days of innocent joy, when will they return? O never. Man never can be young but once. Those companions of my childhood, where are they? Scattered to the east and the west, the north and the south, and some in eternity. Yes, I shall see them all again. O may we be prepared for the interview!

To Mr. D. I.

‘ Amherst, Feb. 21, 1830.

‘ Christian brother,

‘ I have waited now some time in anxious expectation of receiving a letter from you; but I hear from the postmaster the same reply, ‘ No letter.’ Although you have not answered my last, I shall trouble you with another, that you may see your neglect, and act accordingly.

‘ There is a great deficiency among members of our denomination with regard to general intelligence concerning revivals, missionary operations, increase, number and state of our churches, Sabbath Schools, and other benevolent objects and projects of the day. Now to remedy this, I mean to begin at home; and I want you to write to me concerning revivals in any place of which you know, especially among our own denomination.

‘ When I look around and see the desolations of Zion and how many laborers are wanted, I am almost discouraged. How full of meaning is that command, “ Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.” This, brother I. we too much neglect; and our brethren too much neglect it. How few of our Baptist brethren pray for colleges and other literary institutions. And can we expect that the fruits of revivals in colleges will be cast into that scale which we consider to be right, unless we pray for those revivals? I want you should awaken, as far as in you lies, a deep

feeling on this subject, and stir up our brethren and sisters, yes, and fathers and mothers too, to pray that the talent now unsanctified which is embodied in our institutions of learning, may be sanctified by God and consecrated to the cause of truth.

‘I am at present reading ecclesiastical history; and often, when reading an account of the persecutions, I pause to ask myself whether such trials would not separate me from my profession. Those were time’s that tried men’s souls. How would such a persecution as Nero’s scatter the church now, and fan away its chaff! You and I may yet see such a persecution. We may be called upon to lay down our lives for the truth; and should we endure? It is most likely that the two witnesses mentioned in Revelation are not yet slain; and who can tell what may take place then? O we need to watch and pray, that that time may not come on us unawares. Had we the feelings and character of the apostles, it would matter little whether there were persecutions or not. It seems to me important, that we should strive to assimilate our character and conduct to that of Christ and his apostles. If preachers should do this, (and you I suppose will soon be one;) if preachers, I say, should act and preach like the apostles, (and this is not impossible as it regards the preaching of the gospel,) we should see like effects.

‘I hope you will soon favor me with a letter, if you have not already written. We have been enough together not to be afraid of each other.

I wish your prayers for myself and this college.
Farewell. A. STONE.

'P. S. Mr. F. requests me to inform you that he is waiting patiently for a letter from you. We have frequent friendly chats upon sentiment. He is rather tenacious of his principles; and you know that I cannot concede what I think to be the truth. If you can any way get Loomis' works on baptism, I wish you would, and send them to me, as I think I can place them where they will do good. I wish by all means you would procure his first work in support of infant sprinkling, together with his last for believers' baptism. I know not where I can get them.'

Mr. S. was decidedly and firmly a Baptist, without shame or fear; for he had adopted his sentiments from a personal inquiry at the sacred Scriptures, which he esteemed the infallible Oracles of God, and which he received as the lamp of his feet and the only sure guide to holiness, happiness, and heaven. What he believed and practiced as the dictate of the Bible, that he, like an honest man, was solicitous to have all others believe and practice. When a member of college, he very seriously made proposition to pledge himself reciprocally with a fellow student, to embrace and obey without reserve or hesitation whatever they might find declared and enjoined in the inspired volume.

'Feb. 25. Fasting seems to have been a custom in the church from the earliest ages, not

only by individuals, but at times by the church as a body. David, Daniel, and many other holy men of old, were accustomed to fast, and received strength and encouragement in their godly course thereby. The primitive Christians were accustomed, it appears, to fast very often, though we do not find that they considered themselves bound to observe any particular time for that object, as soon was the case when the church began to be corrupted. The practice seems to have been so perverted by the Romish church, that when the church of England broke off from her communion and cast away some of her superstitions, fasting being so perverted was almost wholly laid aside, though doubtless there were very many individual exceptions.

‘How many blessings have flowed in consequence of the fastings and prayers of God’s people. How appropriate then to set apart a day of fasting and prayer for colleges. This practice was commenced about twenty years since, and this day is the anniversary. Who can tell what consequences are depending on this day? Millions yet unborn may feel them, and nations now unknown may be influenced by them. Let me pursue the thought. One perhaps in this institution may, by a right improvement of this day and the descent of the Holy Spirit upon him, be incited to look abroad upon the desolations of Zion, perhaps to the valley of the Mississippi, or the dark corners of Asia, Africa, or the South, and apply himself diligently to the work. Perhaps when ready to enter the field,

he turns his steps to the great West. He labors in a dark region there, and by the blessing of God makes it light. Souls by his instrumentality are converted, and they in turn convert other souls, and they other souls, and so on, till the whole world becomes converted to God. There may be hundreds of such in our colleges, and not only in colleges, but on the farms, in the workshop, or at the bar, whom God designs for heralds of salvation. How soon could God convert the world! In a day as it were! But God seeth not as man seeth. When it will answer his great designs, he speaks and it is done. May I be used just where it will be most for his glory.'

CHAPTER IX.

Greece a Monarchy—Resolutions of Self-government—Worth of Prayer—To Mr. B. F. B. on religious Usefulness—Notes of a Sermon on Jer. 50 : 5.

CIVIL and religious liberty, in connection with the illumination and conversion of the world, was to Mr. S. a favorite theme. It inspired him with a kind of enthusiasm, which made him eloquent. The condition of Greece struggling for liberty was the subject of the first piece left us from his pen; and here is another, probably written in February, 1830.

GREECE A MONARCHY.

‘ It is said, that Greece is to be a monarchy ; that the belligerent sovereigns of Europe, falsely styled the Holy Alliance, have made a petty German prince monarch of Greece ; and that after having fought and bled at every pore for liberty, she is yet to remain under the yoke. No ; Greece will never remain long a monarchy. She has breathed, though struggling hard, the spirit of freedom. She occupies a country once consecrated to liberty. The spirit of Leonidas is there. The spirit of Miltiades is there. Yes, and of Botsaris and Canaris, and a host of others of the same mould. Free schools will not, cannot be prohibited ; and with the freemen of the world to establish them, she will through them ere long make her tyrants tremble. The spirit of the gospel in all its primitive purity will soon be there ; and where the Spirit of the Lord is, there is liberty. Religious and civil liberty go hand in hand, and this will prevail. It is a millennial spirit, and must prevail. Greece, Greece ! My heart leaps at the sound. Homer, Herodotus, Xenophon, Demosthenes trod her soil and breathed her air, while speaking those words which crossing the Atlantic I now hear. I seem to hear that energetic appeal, “ Athenians, Athenians ! will ye be slaves ! ” It strikes against this mighty republic. Now it is re-echoed back to Grecian bosoms, and produces the speedy response, ‘ Let us march against the tyrant of Saxe-Coburg. Let us

fight for our liberties. Let us conquer or die.' Can soil made fat by liberty's blood nourish the growth of tyranny? Her very exhalations would be miasma to royalty. And yet this is the country that is to become a monarchy. No; Greece will never remain long a monarchy.'

The following resolutions are without date; but from the color of the ink with which they were written, compared with other papers dated in February, 1830, it is thought they were penned about the commencement of his second term in college.

'Resolved, 1st. That I will endeavor to act continually with the consideration that the eye of God is upon me.

'2d. That I will practice self-denial habitually.

'3d. That I will concede to others, except where duty forbids; and that I will check the least rising of an angry and impatient spirit.

'4th. That I will strictly scrutinize my conduct, and the motives to all my actions; and where I find that they are wrong, I will refrain, though it be painful as plucking out the right eye.'

Any person may pass resolves; but it should be ever remembered, that they are of no value to him, any farther than he reduces them to practice. Too many, it is feared, please and deceive themselves in forming plans and purposes which they never execute. They "resolve and re-resolve, then die the same." Not so

with Stone. He labored and prayed to be what he ought to be. He mourned every failure, and sought pardon and strength from heaven. And thus he gained many a victory over sin and self, and made exemplary progress in the Christian course.

It has been before observed, that Mr. S. loved prayer, and he was often employed in the exercise of it. Under date of February, 1830, are found the succeeding remarks

ON PRAYER.

“Is there ever a time,” said one a few days since, whose body now lies in the cold grave, and whose spirit no doubt is with the just made perfect, “Is there ever a time when we ought not to pray?” There is a great deal of meaning in this sentiment. She had a great veneration for prayer. She felt the worth and spirit of prayer; and if every professed Christian felt it, how would this world be changed! When is the time we should not pray? There is no time but eternity, and that is not time. If when we are going to speak of a person, we should pray for him, should we say any thing wrong of him? Besides, the answer to our prayers, if we pray in faith;—in an emergency, how much may we be assisted by prayer! Who can direct but God? The prayers of a true Christian too, who can tell their worth? The prayers of Elijah, for instance,—how much they accomplished! And there are righteous now, and their prayers will be heard and answered. I would, rather

wish the prayers of the humblest Christian, though disesteemed of the world, than the learning of the profoundest scholar in America, the power of Nicholas of Russia, and the wealth of the Indies together.'

To Mr. B. F. B.

' Amherst, March 9, 1830.

' Respected friend,

' You will recollect that when we parted, the agreement was mutual to write to each other. I take an opportunity after so long a time to redeem my promise.

' How do you like college? will doubtless be your first question. Tolerably well, is my reply. I find enough to do, and sometimes more than ease would crave; but in general I can keep along decently, though I am behind most of my class in preparation studies, and on that account have to put forth extra effort.

' With regard to religion and religious feeling, I live at a sad rate. Religion, the pure, the lowly religion of Jesus is at a low ebb here. O F. what do we live for? What is our business here? A few years, or perhaps a few days, and it is all over with us, as it respects this world. The soul is in eternity, the body is dust, and what is done is done, and what remains undone can never be done; no, never. Was there ever such an one as Jesus Christ, who as an ambassador from heaven came to treat with the highhanded rebels against God's government,

and to pay the mighty ransom demanded by infinite justice? Or is his history a cunningly devised fable, or the life of some adventurer clothed by the historian in the garb of enchanting romance, with scenes of other worlds interspersed in the narrative in the manner of heathen writers? Is there any such place as heaven or hell, or is it fancy? Do the shining myriads on the heavenly fields rejoice and strike their harps anew, when they hear the intelligence of one sinner's conversion unto God? And how do we feel? What are we doing? What is algebra, what is Greek, what is Latin, when weighed against such grand, such sublime truths as these? Human lore will soon be obsolete; but these truths will appear in all their magnitude as present realities.

'I hope that you are serving God faithfully, neither turning to the right nor the left. This you know is what we live for. It is not, as Mr. King* said, to eat and drink and sleep and die. It is not to gain the honors and experience the vain pleasures of this life;—to shine for a little moment, and then go out forever. It is, to turn many unto righteousness, and shine as the stars in the firmament forever.

'I know your fondness for study. When I think of you, I sometimes fear that this will be a damage to you. Do not think that I consider myself guiltless on this point. I do not. But at the same time I would caution you, and hope

* Rev. Jonas King, the missionary to Greece.

that you will have all this desire of literary attainment in subserviency to the glory of God and good of man, to the gospel of Christ, pure unadulterated truth. Be sure to keep it under. Let us remember that we are acting for the mil- lenium ; and that we by our actions give a cast to the character and state not only of those im- mediately around us, but perhaps to thousands yet unborn, it may be for eternity. I wish to hear from you very much. Write soon what you are about, and what you intend to do, and whatever else you please.

‘ Yours affectionately, A. STONE.’

‘ March 24. I am almost disposed to believe that there are very few Christians in America, it costs so little to profess the religion of Jesus here ; for how can it be that those are prepar- ing for another and better world, who have no crosses, who are not as strangers and pilgrims here ? And let me see if it is not likely that I am deceiving myself. I do fear that I am ; but yet I think that I have a desire to see Christ’s kingdom built up, and his name glorified. O Lord, search me, try me, and lead me in the way everlasting.’

Mr. S. was in the habit of taking notes of the sermons which he heard while at college, espe- cially if they were to him peculiarly interesting and impressive. The following from his journal may suffice for a specimen.

‘ April 4. Sabbath. Sermon by the Rev. Mr. Hitchcock. Jer. 50 : 5. “ They shall ask the way to Zion with their faces thitherward.”

‘ Whether Zion here means Jerusalem, and their return the end of their captivity in Babylon or the final ingathering of the Jews into Christ’s kingdom, I shall not determine ; but most probably it has reference to both. But I shall confine myself to its meaning as intended to represent the state of all Christians in their way to heaven, and shall have frequent occasion to use the figurative language of an ancient though much ridiculed writer.

‘ The way is a narrow and difficult way. It is beset with enemies. It is full of dangers. Skepticism endeavors to perplex the pilgrim ; Sloth tries to persuade him to go round the hill of self denial ; False philosophy shows him her path ; and Pleasure tries all her arts to allure him to her bowers. The Prince of the power of the air is continually harassing him, by casting mists before him, and magnifying the difficulty of the way. But he now and then falls in with agreeable and profitable company, and there are certain individuals who help him on his way. Adversity plucks out his right eye, that he may not see things double, and tears off his load of worldly pleasures and prospects with which he has burdened himself, &c. But there is One who accompanies him in all his way, and helps him in every trouble ; it is the Spirit of God. And at length he comes in sight of the dark valley, passes through it, and arrives safe home.’

CHAPTER X.

*A Friend of Temperance—To Mr. J. R. B. on Temperance—
Religious Freedom—Hero and Martyr—True Love.*

MR. S. was a firm friend of the cause of temperance, and delivered addresses upon the subject. Nor was it with him name and talk, or a mere restraint from ardent spirit; but he extended it, agreeably to the apostolic remark concerning him who strives for the mastery, that he is "temperate in all things."

He was very abstemious in diet; (for his opinion was, that we should eat to live, not live to eat,) even so abstemious that some thought he went to an extreme, especially when a member of college, where for a while he boarded himself. And when at home in vacation, he was scarcely willing to conform to the arrangements of his father's table, but preferred to use watered milk, lest, as he said, he should be dainty upon returning to college.

To Mr. J. R. B.

' Amherst College, April 7, 1830.

' Dear friend,

' We are engaged here at present heart and hand in the cause of temperance. I know you will understand naturally by this, that we are talking about rum, wine, drams and bottles. But there is no such thing. We "go the whole hog," as the saying is. We have found out that ardent spirit is but a small part of the materia

of intemperance. You know what were my views respecting the abuse of food, while we were at Ashfield. The subject is now agitated here, and it comes up to my most sanguine expectations. Professor Hitchcock has delivered three lectures on the subject, and expects to deliver more. He will probably publish his lectures,* and I have no doubt they will do good. They have already done much good here. At some tables not more than half the food is used, that has been. He does not by any means however confine himself to quantity; but quality, time of taking meals, exercise, &c. are subjects of his remarks. He shews the effects which moderate eating has on the mind and body, and points out the cause of the great part of ill health experienced by man, and its remedy. I want you should try it yourself for a while at least. Weigh out sixteen ounces of food for a day, which he says is abundantly sufficient for any student, and twenty for a laboring man, and continue this mode for a while, and see if you cannot accomplish much more than with your accustomed allowance. I am sure I can.

‘I have no news to write respecting religion. I myself am rather dull, very dull. It is astonishing I can be so. I hope you are pressing on with new vigor, with your heart and soul in a flame of love to the Saviour, with unshaken, unwavering faith in his promises and word. I

* These lectures were soon after published, and have had extensive circulation.

know not what to say. I want to exhort you to be faithful; but that would be to reproach myself. I hope you will feel for souls and act for Christ, if I do not. The world lies before us, and the call is loud, and all we want is faith in and love to God in a sufficient degree, and if he spares our lives we shall be useful. Pray much for me that I may possess a living faith and do good.

‘I frequently wish you were here, that we could talk together; but then I think again, perhaps we should spend our moments together in conversation on that which would yield us no profit. How much time runs to waste in conversation wholly unprofitable. If our time were well improved, we should not only increase our own stock of knowledge in a vastly greater degree, but also be much more useful to others around us. Write me soon. Write good news if you can, bad if you must, and any thing that you please to write.

‘Your steadfast friend, A. STONE.’

Mr. S. was probably excited to pen the remarks which follow, by a sermon that he heard on the day of the annual state fast, in which were certain sentiments in his view incompatible with evangelical principles on the subject of

RELIGIOUS FREEDOM.

‘The foundation of our republic was laid in Puritan principles. It was laid at least in New England, professedly on gospel principles. The

institutions of religion claimed a large share of the attention of our forefathers; and the support of the gospel and of gospel preaching was early provided for by them. They came here, driven by persecution, a band of Christians; and long after their first arrival, their number was increased almost exclusively by those who were persecuted for righteousness' sake; so that during the first stages of their existence as a colony, they presented the appearance of a community of professed followers of Christ. In this form they enacted laws for the regulation of their colony, comporting with their general character as a colony, and laws which might at the same time suit their peculiar circumstances and meet their views of strict Christian government, both of which, situated as they were, they could in general accomplish. Among these laws, one for the support of gospel preaching, made binding on every individual belonging to their colony, was enacted and enforced. Waiving the fact that it was enforced for the support of one particular sect, which all will in this age admit to be impolitic, if not unjust, it is my intent to speak of its utility and bearing in the general. In the state of things as they then were, it might be admissible and perhaps expedient. But in the present state of our community, and in fact of any other community of which I have any knowledge, I consider the method of supporting the gospel by the arm of civil law as utterly inexpedient, and contrary to the spirit of the gospel.

'But how, say you, are ministers to be sup-

ported? for they who preach the gospel must live of the gospel. Very true, they who preach the gospel ought and must live of the gospel; but civil power is not to help them to this support, and more especially force it from those who have no part nor lot in the gospel. Our Saviour said, "My kingdom is not of this world;" and in vain do we look for an example in holy writ of its institutions being supported by civil and compulsive power. It is manifestly contrary to the whole tenor and spirit of the gospel. Pagan institutions may be supported by civil power. The Roman hierarchy may bind men's consciences, consistently with her deference to councils and other ecclesiastical bodies, and her connexion of church and state. But there is a strange want of consistency in those who profess to take the infallible word of God for their only guide and directory, when they lean on the arm of civil law for support, and bring carnal and worldly policy in aid of a spiritual kingdom.

'But the question returns, how shall it be supported? Is there not power enough in the gospel to insure it friends? Is there not enough energy in its principles and blessings to secure its own support? If not, then it ought to fall. But, say you, there are in every church, members so covetous, that unless compelled by civil law, they never would give any thing for the support of the gospel. What shall be done in such a case, unless prosecution? I would say, prosecute them; but not before the world, not before unbelievers. Sue them at the court of

heaven. Cite them to that tribunal, whose authority they acknowledge by their profession, and from whose decisions there is no appeal. Take the word of God as the code of laws; and if this indictment has no effect to bring them to their duty, the grand trial must be awaited in patience.

‘I am aware that it will be said, if this principle be carried into effect, many churches would be annihilated for want of the preached word, without which a church cannot be sustained; that if those who are not professors should discontinue their aid, and church members be allowed individually to limit their support, the tithes and offerings of the Lord would be scant indeed. In the first place, those who are not professors are not prohibited from giving what they see fit, and it is certain that in an enlightened community these contributions would not be few. And with regard to the church, a plan something like this should be adopted. Let the church estimate how much they are able to do, and equalize this according to their several ability; and let society members subscribe what they please as voluntary contributions; and then if miserly professors refuse to bear their part of what the church to which they belong have thought devolving upon them, instead of bringing them before the tribunal of Cesar, as I before said, refer their case to the chancery of heaven.

‘Even admitting that church members call in the aid of the civil power to regulate their af-

fairs, still every one knows that taxation and free suffrage must be inseparable; and who would wish to have all indiscriminately, that are compelled by civil law to support preaching, exercise equal power in the government and all other concerns of the church? The church must govern herself, and she must depend also upon herself; for the gospel has power to insure its own support.

'If our government were a theocracy, and by God's authority church and state were thus united, it might be admissible to use compulsion; and the neglect of supporting the institutions of the gospel would come under the cognizance of the magistrate, in whose person were united the civil power and authority of Heaven. But the Jewish dispensation, with its whole ritual and appendage of ceremonies and badges, has passed away. A theocracy can exist no more, till the whole world shall become one grand theocracy, and Christ shall reign in each heart, instead of a delegated earthly magistrate in the chair of state. That kingdom spoken of by Daniel has been set up, to the least of whose rights and privileges no one can have a claim, unless a true and loyal subject of the King. And now instead of a whole nation constituting the church as formerly, the church on gospel principles can recognize none within her pale, who are not in the judgment of charity her chosen friends. Now all the favor the true spirit of the gospel craves of civil power is, to let her alone.'

THE HERO AND THE MARTYR.

‘ In looking over the pages of history, we see wars and bloodshed occupying a conspicuous and principal place in the narration of the historian. Every page has its hero, who shines and is admired and envied and honored in proportion to his skill in domineering over his fellow mortals or shedding their blood. Here we see an Alexander or a Bajazet, and there a Cesar or a Bonaparte, whose fame is trumpeted down to posterity, and whose laurels are thought to last forever. They have overrun kingdoms, desolated and depopulated empires, waded through seas of blood, and cut off nations not a few. At their nod millions trembled, and life and death awaited their mandate. Power and pomp and earthly glory wreathed their brows, and for this thousands bowed before them and look upon them as great.

‘ How unlike is the notice of the Christian martyr faithful to death. He lived, he died, and died by violence, is what is said of him, and he is forgotten. Forgotten? No, he is not forgotten. His name lives recorded on the true records of fame, there to stand, when that of the military chieftain, the monarch, the despot, shall perish.

‘ What a contrast between these characters! The one gloried in pride and revenge, blood and carnage, and exulted in turning this earth into an Aceldama. The other, like his Master, clothed in humility, went about doing good, re-

joicing in the prospect of mitigating and alleviating the sufferings of his fellow creatures. While the monarch of millions basks in voluptuousness, he has a rankling in his bosom, a thorn in his pillow, and trembles at the rustling of a leaf. But the martyr at the stake or in the den of wild beasts, can look death in the face without terror, and even welcome the grim messenger. And then the closing scene. View him whose hand has swayed a sceptre and ground down nations, quailing and quaking at the approach of death, hastened perhaps by the steel of some assassin, or by some loathsome disease, the fruits of his own excess, his mind tossed and agitated by the dark forebodings of a still darker state, his expiring moments embittered by the curses of injured innocence, and his last breath the harbinger of joy to all. Now consider the faithful witness. He meets death in its most appalling form with a manly, a glorious triumph. Though the curling flame enwraps him, yet he can forgive, as far as he is concerned, the relentless murderers who feed that flame.'

The following poetic lines, whether original or selected, found in one of his manuscripts, evince that he was far from the spirit of a misanthrope.

' True love's the gift that God has given
 To man alone beneath the heaven.
 It is not fantasy's hot fire,
 Whose wishes soon as granted fly ;
 It liveth not in fierce desire ;

It is a secret sympathy,
 The silver link, the silken tie,
 Which heart to heart and mind to mind
 In body and in soul can bind.'

CHAPTER XI.

*His Interest in Operations to disseminate Christianity—To
 Mr. Z. R. on Missions and Education—Engaged about
 Sabbath Schools with Dependence on divine Aid.*

MR. S. felt deeply interested in every operation to promote the cause of Christ and the well being of his fellow men. Nor could his benevolent spirit be content without doing all in his power to further the objects of his prayers; and that which engaged his attention he commended to his friends, with earnest desire to enlist them also in every noble enterprise. His ardent love to missionary concerns is manifest in the following letter to a young Christian brother. It is a long letter, but the whole of it is worth perusing, especially by our talented pious youth.

To Mr. Z. R.

‘Amherst, April 19, 1830.

‘Dear brother,

‘I was extremely gratified last evening on finding in the post office a letter from you, and much more when I found what it contained; so much so, that I commence a reply immediately, though it is Sunday, for I think it not wrong to write upon such subjects on this day, as are con-

sistent with its character. Yes what you wrote truly rejoiced me.

'Some time ago my eyes were fixed on you, as one who would with the blessing of God be an ambassador of Christ, and be instrumental of some good at least. But those hopes sunk, when you entered on the business of life; and now, blessed be God, they are revived again. You speak of the difficulties in the way. They are great. They are tremendous. But if you wait till you remove them out of the way, you never will advance one jot or tittle. I mean in particular that greatest of difficulties, sin. You must not do like the countryman in the fable, who on coming to the bank of a river sat down to wait till the stream should all pass by; but this stream of sin must be buffeted with a stout heart and lusty sinews.

'I see your mind is made up; you are determined to be a missionary. But stop a moment. Have you counted the cost? Have you thought about the last farewell to parents, brothers, sisters, and to all loved New England friends? Have you thought about taking your life in your hand and wandering on the earth like our Saviour without house or home or friends; and of the perils of land and sea, of wild beasts and savage men, of sultry climes and scorching fevers, of the horrid machinations of pagan priests and the followers of Mahomet, of the bonds and imprisonments, chains, dungeons and racks which Satanic emissaries are wont to use? Perhaps you have determined to bend your steps to the west, and plunge into the wilderness like a warhorse,

take the strong citadels of Satan, and plant the standard of the cross where he marshalled his forces. But think you that he will yield without a struggle? No. The Romish beast has already begun to rear his head there. The infidel and skeptic stand ready to dispute every inch of ground.

‘But we have contemplated the dark side long enough. There is a bright side to the picture. The cause is Christ’s, and must prevail. And besides, I have no doubt that there are charms in the missionary life. He has his labors and troubles and anxieties; but he has also his consolations and joys. “I call it,” (the missionary life,) said a missionary who preached here a short time since,—“I call it a grand speculation. The present result is, the salvation of immortal souls; and in the world to come, life everlasting, an exceeding and eternal weight of glory. A grand speculation.” This missionary was undoubtedly right in his opinion; for what can be more worth exertion, than the service of One who has done so much to save this guilty world? What can be more worth every effort which we can make, than the crown of glory which fadeth not away? And then, the salvation of souls; only think, the salvation of one soul, what is it worth? Can gold or diamonds be compared with it, or carnal pleasure? Surely if we had any realizing sense of what is implied in the words Heaven and Hell, or any idea of the duration of eternity, we could answer.

‘As to preaching, we all who profess the gos-

pel preach every day. You and I are going to preach, if God spares our lives, all this summer, either for Christ or the devil. Now we ought to bear this in mind, that we are every day by our words and actions preaching to greater or less congregations, according to the company we are in; and this too is the most powerful kind of preaching, though, alas! it is too often preaching for Satan. But still entire dedication for the express purpose of preaching the gospel, is a great thing. No one can enter rashly on the work of the gospel ministry, and be guiltless. The immense responsibility, the need of abundance of heavenly wisdom,—when these things are taken into consideration one is ready to exclaim, “Who is sufficient for these things?” Yet some must take this responsibility upon them. Christ has died, the ransom is paid, and all things are ready. “How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?” If any one having a brother in cruel bondage to the Algerines, thought that he could release him, would he not willingly take a voyage thither and spend much time to effect it? And what is the most cruel Algerine bondage, compared to the misery that one lost soul must endure to all eternity? And it is not the exposure of one soul only to divine wrath that calls us to action, but of myriads dropping every moment into eternity. Is there not love enough in our hearts, to prompt us to every exertion in our power to bring them savingly acquainted with the news of salvation?

‘I know not in what station I shall move, should God spare my life; but I pray that it may be where he would have me. I trust that you will yet experience the pleasures of a missionary life. There is a number of brethren in C. that I am in the habit of contemplating with pleasure. I would suggest the propriety of your meeting together and praying a little and talking on the subject. Perhaps you have already done so. Yourself and brethren B. and the H’s. and R. and C. would make quite a little meeting; and by communicating what information you could get on the subject to one another, and conversing and praying upon it, you might have your souls kindled together, and feel much encouraged.

‘I mentioned the West as a field of missionary labor. I feel deeply interested in the interests of missions there. This portion of our country, by the extent of territory and the rapidity with which it is peopling, is destined soon to become the majority of this nation, and its Christian character is yet in a great measure to be formed. But there is no time to lose. You are probably aware of the great efforts now making by the See of Rome to establish the Romish church, and that missionary after missionary and large sums of money are sent out by that church to further their efforts. This awakes our Presbyterian brethren, and they are now making great efforts in sending missionaries thither; and shall we Baptists be behind in the work? I had rather see the West become Presbyterian

than Roman. I want that the whole truth should be known and established in such an important section of our country. The fact is, we must watch upon this subject. You must use your influence and I must mine, to have not only ministers but others of various occupations remove to the West. The time is near at hand, I believe, when farmers will feel it their duty to go where they can do most good. What an influence a decided well informed Baptist would exert in an infant settlement, which might soon become a large town. You must talk to folks on this subject, and make them feel. I hope you will make it, together with your intentions with regard to yourself, a subject of frequent, earnest and fervent prayer.

‘Monday morning. There is one thing that I would earnestly recommend. You say you are calculating to labor this summer. Now if so, you will have an opportunity of improving your mind much. There is a great deal of time lost by the laborer, which might be spent in a very profitable manner in reading and writing. If the little odd moments, which are spent generally in idleness or worse, were turned to good account, there is no telling what a fund of knowledge might be treasured up, and how the mind might be improved. I am an enthusiast on this subject. History, ecclesiastical, profane, and natural, is as useful perhaps as any other reading. Biography also, and voyages and travels, and well conducted newspapers in particular.

But you know as well as I do, the benefits of such a course.

‘ You ask me what I think of a life of preparatory study. In short terms, it has many pleasures, and many temptations and dangers peculiar to itself. I would earnestly request you to commence in the outset with much prayer, with an expectation that the liabilities to turn aside from duty will be numerous, and difficulties in maintaining a life of strict devotedness will be great; but after all, if it be the way of duty, it is the easiest and safest and pleasantest. The pursuits of literature you know are pleasant; but there is great danger of studying for ourselves, and not for God. This is the grand secret. Act for God, and there is no danger. I could name over a long list of my own failings in duty and feelings, and my coldness and worldliness; but it would do no good to you or me. You must try to avoid the dangers which I experience, by watchfulness and prayer; and by the grace of God you will.

‘ Concerning the expense of fitting, it will depend on one’s own exertion, prudence and plans. But brother, to get along with little expense, one must scrape and scratch along, and be something different from what is termed a gentleman. Pride will sometimes operate; but one in the end is not the less respected by those whose respect is worth any thing. I am satisfied that this is the best way on many accounts, and I frequently think it is the pleasantest way. This term of fourteen weeks, board, tuition and all,

will cost me but eight or ten dollars. You must pray for us and all similar institutions. You must try to do what good you can this summer, and pray for me.

'Yours,

A. STONE.

'P. S. Let not pecuniary considerations keep you back. I know not where my resources are to come from, yet that is almost the least of my concern.'

It is a beautiful remark of the wise man, "In all thy ways acknowledge Him, and He shall direct thy paths." This was a sentiment strongly impressed on the heart of Mr. S. at all times.

'April 20, 1830. Had this evening an unusual sense of my utter unworthiness and insignificance in the sight of God, and dependence on his mercy for the least favor, for any right feelings or desires; and had some sense also of my unbelief and sin. Every thing, I see, is depending on the influences of his spirit. Pour it out, great God, upon me and those around me, that thy honor and glory may be advanced, and souls prepared for thy rest.

'21. Commence with a class in Sabbath school of Mr. Washburn's society. Now I know I cannot take that class to instruct, without giving instruction of some kind. In the first place, I will endeavor to remember, that all which I can do of myself is nothing and will amount to nothing at all, and that I abundantly need teaching. And in the next place, I will try to re-

member, that with the Holy Spirit to direct my thoughts and suggestions, I may be instrumental of doing that which will cause joy in heaven and praise through eternity.'

He deeply felt his dependence upon divine influence, and ventured to engage in nothing on which he did not crave God's blessing. His heart glowed with desires to be always doing some good. The Sabbath school cause was very near his heart, and he labored to promote its efficiency and extension, with that humility and prayerfulness which evince great love of souls and longing for their salvation. He was not satisfied with being a mere teacher in a well regulated school; but sought to get up new schools in destitute neighborhoods. For this purpose he went to other towns around the place of his residence, to Leverett, Pelham, &c. And he was quite unwilling to relinquish the privilege of so doing, even when he was disallowed by his superiors at college. On this particular he thus writes, under date of June 13th.

'My present impression is, that students ought to be allowed to go out and take Sabbath schools, hold meetings, &c. What are students here for? Why, to learn to do good, to fit for usefulness. Well, how can this be better accomplished, than by permitting them to go out and attend to such things? What more practical school could one wish for? And surely such are the best.'

CHAPTER XII.

His plain Dealing with his Friends—To Mr. R. P. on past Intercourse and present Circumstances—Fascinating Power of Serpents—To Mr. J. R. B. expressing his Zeal to do good, and Interest for the Valley of the West.

IN correspondence with his particular friends, Mr. S. was accustomed to lay open his very heart, through love to them and desire to do them good. Nor did this offend; but they loved him the more for his frankness and fidelity. And so much did he regard the golden rule of our Saviour, that he would receive the same plain dealing from them with gratitude of heart, as the Psalmist said, "Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head."

To one of the associates of his childhood he wrote the following affectionate letter, which, though it contains some things of a personal nature, is thought deserving a place among his communications.

To Mr. R. P.

' Amherst, June 20, 1830.

' Dear brother,

' When I am alone in solitude, my mind often turns upon those with whom in early life I associated and spent many pleasant hours, when cares and perplexities were absent from the mind, and when too it seemed as if life would never end, nor the enjoyments of youth satiate.

But how swift is time ! Eight or ten years have swept by, and it has all been as a dream, as “ a tale that is told.” School-boy scenes appear as scenes of yesterday ; and the partners of our youthful sports are now scattered to the four winds of heaven, engaged in far different employments from such as then engrossed our thoughts. You recollect the last winter that we attended school, when Mr. Naramore kept. Just glance a thought upon the various situations in which those who were then our mates are placed. Fordyce is still in Goshen ; Martin probably in the western settlements ; Austin in the west, most likely wholly engrossed with the world ; Sherman no one knows where, but according to the last account a vagabond ; Lyman returned to his native home, I fear to finish his short career ; while you are at Pittsfield, as I suppose in respectable circumstances, and I in Amherst engaged in pursuits very foreign to my thoughts at that period. How grateful to God ought we to be, that we were not left of him to pursue that course which some of our associates pursued, and now reap the bitter fruits of it. Surely it was not because we were any better than they, or because we had not the disposition to go the same course ; but God of his great mercy restrained us by various means, and kept us back from the dangerous way.

‘ And this is not all. While most of our early friends are pursuing after this world as the chief good, our attention has been arrested to attend to the great concern, and choose the good

part which cannot be taken from us. And who has made us to differ? O it is God. It is he that has seen fit to call our attention to the grand concern, rather than that of our former playmates, who are now rushing on, just as we should have done unless the goodness of God had prevented. And cannot we make some effort for their rescue? It may be that there are some of our former associates, whom at the card-party or in the ball-room we helped in drowning the consciousness of a wretched future, but whom we have never made the least effort to save from the wrath to come; but perhaps by our listlessness and inconsistency of conduct, we are even calming their fears and soothing their anxieties for salvation, and in this way furnishing them an opiate that will bring upon their souls the sleep of eternal death. Ought this so to be? Oh no; it must not be. While conversing lately with one with whom you and I have often associated, said he, "I cannot see how religion can be true and professors be so little engaged." This is probably the feeling of many, very many. We must discharge our duty; and we know not what good it will do.

'And what are we doing for God, who has done so much for us? Sometimes when I have thought on this subject, thought how soon I shall look back upon my whole life, as I now do upon the portion that has already passed, and see how little I am doing of the great work for which we live, I have made determinations to be more engaged and exert myself to the utmost.

‘I feel anxious to know how you get along, and what you are doing for the cause of Christ. I trust that you are exerting a blessed influence in the church in P. You have I suppose a multiplicity of business on your hands. I fervently hope, that while you are diligent in business, you will above all things be fervent in spirit and serve the Lord with all you have: and what have we which is not the Lord’s?’

‘From what I know of your concerns, I suppose that you are considerably respected in P. Now permit me to hint, that this is a dangerous condition, though one where much good may be done, if rightly improved. A station where one is esteemed and honored is more dangerous than a low and obscure one to the Christian, and needs a great deal of prayer and watchfulness.

‘There is one other danger to which your religion is exposed, upon which, if I mistake not, we once spoke together. My allusion is to your domestic connection. Pardon me in again alluding to this, for I consider it to be of vast interest. What the character of your partner is, I know not, except that she is not a Christian professor. It is a moral certainty, that the influence exerted by a connection like this is great. Either your godly, pious conversation and walk will have an effect to win her to Christ; or she will have a withering, blasting influence on your piety. When I consider many of the connections of this kind with which I am acquainted, I tremble. But I trust it will not be

so with you ; but that you will have cause to rejoice at last that such a connection has been formed.

‘ But I must close. Excuse my liberty ; and use, I pray you, the same with me. My present wish is, to be worn out in the service of the Lord ; but where or in what sphere of life, I know not. Pray much, that my motives may be right, and that I may cheerfully bear the daily cross. That you may be blessed in your basket and in your store, and above all in your soul, is the prayer of your sincere friend,

A. STONE.’

The paper which next follows, dated at Amherst in June, 1830, was probably written with reference to a beloved relative who was carried to an early grave. Further remark is unnecessary ; the reader will make his own reflections.

THE FASCINATING POWER OF SERPENTS.—A TRUE STORY.

‘ It is a fact which has been frequently asserted and generally received, that serpents of particular kinds have the power of charming or fascinating animals and sometimes men, and thereby gaining so complete a power over them as to fix them immovably, while they secure them as their prey. Being naturally incredulous, I had always regarded this as a mere whim ; and last of all was I, to admit that there were any of the serpent species in my own native country New England, that possessed this power of charming.

But my unwillingness to receive such an opinion was completely overcome, and my own reasonings on the subject were most plainly met, and refuted by ocular demonstration, as the following occurrence will shew, which I shall relate just as it occurred, though my conduct on the occasion makes me ashamed of myself, whenever I think of it.

‘ As I was once passing along, I saw a person ahead of me, who appeared to be in distress. I could hear a distressful panting, as if in extreme difficulty of breathing, and occasionally a stifled groan. Hastening onward I recognized, on coming up, the countenance of a well known female friend ; I say, recognized, for it was a bare recognition, so altered were her features. Her countenance, which was naturally ruddy, was pale as death ; her whole frame was in agitation, and she seemed every moment ready to sink to the ground. Having quickly asked what assistance I could afford, she replied, none ; that she stood in need of no assistance. From this reply I concluded that she was deranged ; but how horror-struck was I, at that moment to perceive that a loathsome serpent had entwined itself around her, and appeared to be fast strangling her, which had produced the palpitations, faint breathings and other symptoms of distress which I at first witnessed. To have seen even a dumb beast in the power of such a reptile, would have chilled me with horror ; but to see a female form embraced in such folds, curdled my very blood. I stood amazed, scarcely able to move

or to speak. As quick as I could collect my scattered thoughts, I told her her danger, pointing to the reptile that encircled her. She replied that there was no danger, that that was nothing; which convinced me that she was charmed, which was actually the case. I could endure no longer. I was proceeding with all haste to tear the venomous beast from her, and relieve her suffering frame, when she not only pressed the reptile closer, but repelled me with all her remaining strength, saying, that she should suppose I might have more delicacy than to interfere unasked with persons of her sex. Forgetful of the deadly fascinating spell of the serpent, this repulsion of well meant assistance, roused my excitable temper, and under the impulse of the moment, I left her to her fate, an action, unjustifiable as it was, which I must deplore until my dying day.

‘I leave my reader to imagine the conclusion of this horrible scene, in the death of the unfortunate individual. This account, unbelieving as some may be, and unaccountable as it may seem to others, is nevertheless strictly true. And I would warn every one, who wishes to avoid painful reflections, never to be deterred from duty by his own unhallowed feelings or the fascinating delusions of others. I add in conclusion, that *that* species of reptile is much more numerous and venomous, and consequently more dangerous, than is generally supposed. Its common name is Hempbelt or Boddicebelt.

ALPHA.’

To Mr. J. R. B.

‘ Amherst, July 9, 1830.

‘ Much loved brother,

‘ If I should indulge in any thing like the spirit of retaliation, I should not now take my pen to address you ; for notwithstanding your promise to write first, I have received no letter from you. But I cannot cherish any such thing towards you, though you should entirely forget and neglect me. I am enjoying at present good health, and for ought I know good prospects, as far as this world is concerned. But I think I care less and less for the honors and pleasures of this world, and feel more and more to say of the people of God, as Ruth said to Naomi, “Thy people shall be my people, and thy God my God.”

‘ I have come to the determination to do what good I can *now*, for who knows how long I may have a chance ? I have become acquainted with a number of the brethren scattered abroad, east, west, north and south of the college ; and am determined to become acquainted with all who live within half a day’s walk of the college, and to exert every jot and tittle of influence I can, in every possible way to build up the Redeemer’s kingdom in what I consider his own appointed way. And I hope and pray that I may wear out at last willingly and joyfully in his service. I find many good brethren who are the best of timber, and only want properly fitting and harmonizing to construct the most firm

and durable and beautiful buildings. It is true, some are in the rough, and some are ready for framing, and some again only want new mortises and tenons. But the greatest difficulty is, this timber is scattered. Yes, our brethren do not understand one another well enough. They do not hunt up one another as they ought. To be sure, they all have a common center; they all point to their pole star. But brethren in Christ should be as a parcel of steel filings around a magnet, not afraid to touch one another. There is sometimes such a repulsive distance between brethren, especially in the higher walks of life, that my heart is sometimes almost frozen over. And this is what I most fear in our churches, the result of popularity; for the Baptist church is certainly more popular than it was ten years since. Sooner would I wish to see our church in the lowest state of unpopularity, composed of the despised and disesteemed, and its ministers men from the plow and the workbench, while a oneness pervades its members, and love binds them together; than to see it at the highest pitch of popularity, with men of the most splendid talents for ministers, with that cold distance which I have spoken of among its members. I am no enemy to good breeding and decorum; but that worldly etiquette which I sometimes witness, I cannot away with. I care not how popular the church is, provided she keeps humble; but I have lately, in thinking on the subject, almost concluded that popu-

larity and humility cannot long exist together. O brother, let us be humble.

‘I have lately had my feelings much interested for the Valley of the Mississippi. You have probably heard or read the resolution of the American Sunday School Union, to establish within two years a Sabbath school in every place practicable in that great valley. Great funds are already raised for libraries and agents of the work. Now brother, you and I have got to do something in this business. If we do not go ourselves, (and let me tell you in confidence, I have some doubts about what is duty with regard to this point in relation to myself, but mention it to no one,) we must do what we can to get our brethren and sisters who are suitable as teachers to go; we must think on it, talk on it, and pray on it much. Now do not neglect this, I pray you; it is a subject of vast magnitude. Shall these funds and this enormous amount of influence which will be exerted within two years, be employed for the whole truth or only a part? Let us answer this question in our closets. If life and health are spared, I shall probably be out there next vacation. Give my warmest love to Mr. Coffin and family and all friends. I hope and trust you are growing in grace and fitting for heaven faster than ever before. I feel a need of great grace and ardent piety. Pray much for your unworthy friend, who wishes you the smiles of the Saviour.

A. STONE.’

In the foregoing letter Mr. S. first declared a serious thought of going to the West, which is hereafter more frequently mentioned, as an object increasingly interesting to his heart.

' July 18, 1830. What have I been about for a month past, that I have done nothing which I want to remember? But I have been so engaged that my memoranda have been neglected.

' Been to Pelham. School encouraging. Enjoyed myself well in talking on the western country, about the Sabbath schools there, and feel an anxious desire to go there and be engaged in doing good. But I have been led to inquire whether I am fit to be employed for God in any of his plans to save souls; and I fear that I am not a Christian. O Lord, show me what I am; and if I am one of thy chosen ones, O let me serve thee with all my powers of soul and body; and if I am not, O teach me to pray, that I may ask of thee things agreeable to thy will, and be heard and accepted of thee through Jesus Christ thy dear Son. Amen.'

CHAPTER XIII.

To Mr. B. F. B. on Communion—Encouragement in Sabbath School—To Mr. D. I. concerning the West, &c.

MR. Stone's candor, in relation to controverted subjects and denominational differences, is plainly manifested in the following letter

To Mr. B. F. B.

‘ Amherst, July 31, 1830.

‘ Dear friend,

‘ I learned when I was in Goshen, that you had proposed uniting with the church there, on certain conditions, viz. to be baptized, and then be considered at liberty to commune (in the general acceptance of the term) with any or all other denominations, as you pleased. Now if you wished to have the liberty, after having joined the Baptist church, to leave them for some other denomination, provided you, on consideration of the subject, became satisfied that their method of church building and government are unscriptural, that is no more than I and every other church member have a perfect right to. But if you, on becoming convinced that the gospel ordinances are administered according to the Bible and primitive practice by the Baptists, and cannot in conscience dispense with them or any part of them, still would countenance, while connected with the Baptists, what you cannot approve, and what the church with which you

would continue connected consider unscriptural and cannot at all countenance in consistency with their views of duty and obligations to the great Head of the church ; then surely you cannot blame us for acting consistently, and preferring to have those who would countenance error (in our view,) connected with that error openly, rather than connected with us, and still uphold it. But perhaps I am not understood. I mean, that although we rejoice to have those whom Christ has bought unite with us, and to see numbers added to our church : still, if there are those who hold opinions or practices which would be detrimental to the purity of Christ's church, though they may be Christians, we should prefer that they would be in a situation in which those opinions would have the least unhappy influence. And now it is certain, that if an individual should believe in believers' baptism only, and that by immersion, he would exert more influence in favor of infant sprinkling, belonging to a Baptist church and acting manifestly towards them who were sprinkled in infancy as if baptized, than he would to belong to a Presbyterian church.

' It seems to me that our inquiries on this subject ought to come in this order. To see first, if it is our duty to make a profession of Christ's religion publicly ; if so, in what way is this duty to be performed according to the plainest indications of his word ; and when this is settled, without " conferring with flesh and blood," it ought to be done ; then, how shall I act consist-

ently with this profession in all things? and this last inquiry will continue as long as life.

‘Now F. you do not want to do that which would be an injury to the cause of Christ. Well, look at facts. A few years since the churches in a certain part of Rhode Island became open communionists; and the result was, their destruction. The fact was, that after it became a general thing, there was not that great love between the denominations, which is so often expressed by my Congregational brethren; but there soon arose divisions. Those who believed in believers’ baptism only, were obliged to witness that ordinance perverted and applied to a mere unconscious infant; and on the other hand, believers in infant sprinkling were not satisfied that the others could not make sprinkling do, and bring forward their infants.

‘There are still some free communion churches; but they are few and small, and some of them corrupt. If the principle of open communion should become universal, in a little time there would be no such thing as a Baptist church heard of. It is the very giving up of our principles. It is either saying to those that have been merely sprinkled, and that on the faith of another, (how absurd!) ‘You are baptized as much as we;’ or else it is saying to all who have a wish for it, ‘Come and commune with us; you have a perfect right, if *you* think you are fit, whether you have been sprinkled or immersed, or if you do not think either of any importance, and can dispense with the rite entirely, just as

you think best, for we must act according to *your* opinion and not our own.' What would be the result of either method? Why, in the first instance, all would soon become Pedobaptists, because it is more popular, and said to be more convenient; and when the indications of the Scriptures are left, there is no telling where non-essentials will end. And in the other case, complete confusion and disorder would be the result, and no one would know who belonged to the church and who did not; and in fact Christ would have no visible church on earth. But I have said enough on this point. If you are determined to go by a firm persuasion of duty, I would not wish to influence you, if I could, any farther than facts would do it; and if you are not so determined, all I could say would be of no weight.

'But one other thing let me mention. You are in a situation in which you probably hear a great deal about the bigotry of close communion, and impressions are thus made unconsciously of a very unfavorable character. This was the case with me; and with shame I confess it, that though thoroughly convinced of the truth of the sentiment, I was for some time not more than half a Baptist. I wanted to shun the opprobrium which is so unsparingly heaped upon Baptist principles and practices, and if possible conciliate my Pedobaptist friends and relatives by some compromise. But I thank God that I have not done it, and that I have acted consistently with regard to church order, notwithstanding

the contumely one is sure to receive for so acting. In the name of common sense let me ask, Who puts up these bars spoken of? Our Pedobaptist friends say freely, 'We believe that the Baptists are right, and that we are right too;' and many of them confess that there is preponderating evidence from the Scriptures in favor of the Baptists. Why do they not come then and practice this right way, and then there would be no such thing as close communion: there would be no bars then. But instead of doing this, which they might do without any scruples of conscience, they call upon us to remove the bars which their own non-essentials have placed between us, when conscience stands in the way to our believing that they are right; and if we do not sacrifice our conscience at the shrine of their opinion, we are assailed with the epithets, bigot, uncharitable, &c. and how often have I heard the passage, "Stand by thyself, I am holier than thou," quoted, and put into the mouths of the Baptists as their language. If so, I cannot conceive how our friends can wish to commune with us; for the Lord expressly declares that such are a stench in his nostrils.

'Now I candidly ask, who are to blame in this business? If our Pedobaptist brethren feed in other pastures, whose boundaries we cannot find marked out in the Bible, whether the bars are down or up between us, we cannot go with them. No: we have ever said, and ever shall say, Come with us, (and why do they not? for

they own that we are right.) But if they still refuse, and cast upon us reproaches and slanders, we will endeavor to take it patiently, leaving it to the great Head of the church to judge who it is that makes this division, and whether we merit these bitter accusations heaped upon us by our brethren.

'I found, when I was at home, that there were many stories concerning you in circulation. You will probably hear many of different characters. If you hear them from a Baptist, they may be favor of the Baptists; if from a Congregationalist, of an opposite tendency. I mention this, that you may guard against being prejudiced in any way; for I know what it is to be in circumstances similar to yours, and about how much to depend upon flying reports of this kind. I must close, hoping that you will cultivate a spirit of active piety in all your investigations; and that you will, when bowed in secret, remember your unworthy friend,

A. STONE.

'Aug. 1, 1830. Been to Pelham. Lesson, the gospel feast. Made some remarks warning them to accept the invitation. Some appeared affected, perhaps by the death of some of their playmates. Just spoke with a scholar who says, that since the Sabbath school began she thinks she has experienced a change of heart. God grant that she may not be deceived. Had an opportunity of seeing the blessed effects of attending Sabbath school in three or four young

scholars, in restraining and perhaps converting some of them. I want more love to him and to souls, and a deadness to the world.'

To Mr. D. I.

'Amherst, Aug. 1, 1830.

'Beloved brother,

'There is a kind of luxury in writing to my friends, which I cannot prevail upon myself to forego, though sometimes I fear my letters will be burdensome. How thankful to God ought we to be for the invention of letters and the art of writing and printing, by which we can talk with each other, though separated by distance. I often think, in some of my lonely hours, what would I give now for an interview with brother I. O friendship, who can count thy worth, but those who have felt thy kindly power! I feel myself almost forsaken and alone. I have no one to whom I can, when my heart heaves with care and anxiety, communicate a part of my burden.

'My mind has been and still is occupied with a subject upon which I am as yet unable to determine what is duty. It is with regard to my going out to the West. You know what is now doing, and what a call there is for effort, especially from our own denomination. Now who will go? Why not I? When and where can I, in the space of two short years,* hope to do

*Mr. S. lived only about two years and a half after this date, nearly two of which were spent at the West.

more good, if the Lord should bless? I know not what will be the result. Should I go, it would be my ardent desire to have one go with me, with whom I could take sweet counsel, and in whom I could confide; and need I tell you that my thoughts have often wandered to you? Whatever course you take, I hope you will use your influence with the brethren at New Ipswich, to interest them in this cause; and if any are suitable to act as teachers, (farmers, mechanics, &c.) you will try to induce them to emigrate and settle in the western country, that they may lend their aid in the cause as teachers. The present is a crisis upon which much is depending, especially with regard to the welfare of the Baptist church in the West. Our Congregational friends are straining every nerve, and why should not we? It is not of small importance what the church in the West is; and besides, there are a great many bedarkened souls there to save; and who does not wish, in the day of judgment to see souls rise up and call him blessed?

‘Yours sincerely,

A. STONE.’

CHAPTER XIV.

Swiftness of Time—Birthday Reflections—His faithful Re-proofs—Eloquence—Preaching—To Mr. J. R. B. on Watching, Prayer, and Fasting.

‘AUG. 5, 1830. Since last Thursday’s meeting, it seems but a day. O how my moments run away! Teach me, O Lord, so to number my days, that I may apply my heart unto wisdom. How fast eternity comes! A few more fleeting days and the account is sealed. O do not suffer me to live as do others, but may every single moment be dedicated to thee, and I, having redeemed the time, be fitted for thy immediate presence through the merits of thy Son alone.

‘11. Wednesday evening. Show me, O Lord, my character and thine, and give me an ardent love to thine and thee. Show me what is right and what is wrong in the present missionary operations and Sabbath school operations, and all such efforts, and if they be of thy blessing, help me to engage in them with all my might, and guide me in planning and strengthen me in executing, and make me humble, and to give all honor to thee for thy Son’s sake.

‘15, evening. A few moments more, and twenty three years of my life will have passed away to be recalled no more. Twenty three years, and what has been done? O what has been done? Much has been done, but the principal part sin—sin from morning to night and

night to morning, from month to month and year to year, and yet I am spared; and why should I be afraid to confess my sins to God? If I try to find one good, pure, unalloyed action, what is it? O Lord, make me sensible of my unprofitableness to thee, and my ill deserts. Twenty three years ago I was born. What a period! I then began an existence which will never cease; no, never. I never can place myself in non-existence and shake off being, and why should I wish to? I am not a brute: I am capable of happiness. I am not a heathen: God has graciously placed me in a Christian land. Neither has he left me to be an infidel, but has caused me to believe the fundamental truths of the gospel, and as I humbly hope visited me by his Spirit. Then why should I wish to cast off this existence, when it is capable of being a happy one, and all the provisions possible are made that it may be so. Rather let me strive to make the most of it, not for myself, but for God. And as I am soon to enter upon a new year, O may it be begun and continued and ended in thy service, O Lord; and wilt thou help me in consecrating every moment to thee, and enable me to do much this year for thee, should I live, and to look back from its close and see something done with a right motive. But if in this year life should close, O may I be fitted by thee for thy heavenly kingdom, for the sake of thy dear Son.

‘21. To Pelham perhaps for the last time, and what has been the result of my attendance

there? Eternity only can tell. Spoke to the class on the importance of praying like the publican, and the inability of any one to enter heaven by works of the law. They appeared quite solemn: a great contrast to what they did when I first heard them. The Spirit of God I think is operating on the hearts of some in the school. O Spirit divine, carry on thy work in the hearts of those dear immortals, to the praise of the Redeemer's grace. Returning saw some boys at a distance from the road pitching quoits. Something seemed to say to me, 'Your duty is to go and talk to them;' but kept on, till I had got by the field. Conscience bid me go and talk with them. On my approach, one of them went away, but the others sat down. After sitting down and conversing, they appeared somewhat affected. Spoke to them particularly on the value of the soul and danger of losing it, and left them.'

At one time when going to his Sabbath school in Pelham, he called at a house for a drink of water, and found the woman washing. He asked her, with his usual humility and faithfulness, if she knew what day it was? At another time, seeing some boys fishing, his heart was pained at their disregard of the Sabbath, and he sat down on a log by the way side, to deliberate what he ought to do in their case. He knew not how to suffer sin upon any one, if he could find a favorable opportunity to reprove; and his reproofs were generally so judiciously adminis-

tered, that he seldom provoked displeasure, but often was successful to check the wicked in their evil courses.

The following was dated evening before commencement, in 1830.

'A sickly, delicate, effeminate eloquence will not always be popular. A strong, energetic, plain eloquence is what I must study; and I must make effort too. Blagden says, that the summit is not gained by a single leap; but by crawling, meeting with many overthrows, slips, tumbles, hard knocks and bruises. Adventitious circumstances may be and are of great service; but still, effort, determined, unyielding, untiring effort must be the groundwork. But I must ever remember that moral principle must actuate me, and a supreme love to God be made the foundation of the whole. Now henceforth I will miss no opportunity to improve, and I will endeavor to act from a right motive.

'Blagden mentioned the present course of theological studies, and adverted to the custom of making students take just such a course, let the bent of the mind be what it may. That was touching the right string. What! every one fitting to become a minister of the gospel obliged to pursue just such a prescribed course? How preposterous! Let every one, in my opinion, take such a course as duty and a right inclination bid him. If God has called him to preach, let him pursue such a course as will best meet that call. To be sure he should get all

information possible with regard to the talent requisite to the discharge of those duties he is called to perform, and also take into consideration the advice of others, especially the aged, and let it have due weight; but then let him act for himself, bound by no shackles, restrained by no formal course prescribed by others perhaps living in the past century. What is the harm in a soldier of the cross entering the arena and exercising himself there against the enemy in actual combat? Is it said, that he would be overthrown and bring disgrace upon the cause? It is answered, he shall rise again, and he shall rise tenfold stronger by every overthrow, for he has a weapon of ethereal temper, and he is in this way learning rapidly to wield it. But if there are masters in the art, he need not neglect to study them and unite their experience and tact to his own practical skill.'

Here is inserted another scrap from his ever diligent pen.

'In preaching, I think the plain truth should be preached. Every subject mentioned in the Bible should receive just that proportion of attention comparatively which the sacred writers give it, i. e. every subject which is equally applicable to us as it was to those to whom it was immediately addressed. And the preacher should, from his judgment of the existing circumstances of his people, preach just what doctrine he considers applicable.'

To Mr. J. R. B.

Amherst, Oct. 3, 1830.

‘Dear brother,

‘I have thought of you and brother I. several times to day, how you have been speaking and praying with the brethren and sisters, and teaching the Sabbath school, and now while I write I think how you will soon go down to the factory and spend a happy season there with the young converts, and have an opportunity to direct those to the Lamb of God, who are inquiring, “What shall I do to be saved?” O may the Saviour meet with you, and grant you a happy and useful meeting. But before these lines reach you, you will have met and parted, and the result of your meeting will be written down in heaven. Let me for a moment indulge the persuasion, that in one of those little rooms some sin-burdened soul will be set free; that from that circle collected to do business for eternity the swift-winged messenger of heaven will convey intelligence to the realms of bliss which will make angels rejoice, intelligence that one stupid wretched hardened sinner has repented.

‘The more I think of your situation, the more am I impressed with a view of your responsibility. The depravity of the natural heart, and the entire destitution of right motives and desires in such a heart, is a theme which I think you will be as likely to neglect in your exhortations as any; and I hope you will strive to have clear views on the subject, and impress it on

others, so that all the glory of salvation may appear to belong to God. The duties of young converts too, such as daily secret prayer at stated seasons, non-conformity to the world, self denial, watchfulness, &c. seem to me peculiarly necessary to be inculcated, and that too in an appropriate manner. They are now just commencing in spiritual life, and upon the habits with which they commence now, will depend their future Christian character. I trust that sectarian difficulty will not arise among the converts; but if so, I do hope you will be peculiarly careful. I am convinced the best way is to keep entirely aloof from argument; but be decided, open, firm, when occasion requires, without disputing in the least, even when argument is courted.

'Oct 10. Heard a sermon from this text: "Can ye not watch one hour?" It seems to me that we are peculiarly deficient in this thing. Not only in general watchfulness and care do we err, but we are negligent in not setting apart oftener, particular seasons for special prayer and at times fasting. Surely there is cause sufficient for us to humble and afflict our souls before God, our own want of conformity to God's will, our frequent deviations from the path of strict duty, our unfitness to engage in his service in any way, and a multitude of other things which I might mention, but which are probably often suggested to your mind. Then the cause of Christ, which in so many places is in a languishing state, calls for our earnest prayers, and the state of impenitent sinners around us. If

we should oftener set apart particular seasons for self denial and prayer, our own souls would be less barren; and I do believe, that wherever we took hold of the work of the Lord, it would be more prosperous in our hands. A birth day, an anniversary of joining the church, the commencement of some new plan or business, some movements of the church, and many other peculiar seasons, appear to me to be very fit occasions for devoting a portion of time to the purpose of humiliation and prayer. A portion of the Sabbath too seems quite appropriate for meditation and prayer.

‘The duty of fasting is one which at the present age is neglected perhaps as much as any. All men (note it where you will) who have been eminent for usefulness, have been eminent for prayer, men who have prayed much and were often in fasting. I do not advocate a pharisaical fasting; but if, when we wish to devote a season to prayer, we partially or entirely abstain from our accustomed refreshments, we find a clearness of mind and acuteness of feeling which is certainly desirable at such seasons. It is said of Knox, the great reformer of Scotland, that he was in the habit of arising at some time during the night for the purpose of spending a season in prayer. In the warm weather he would merely wrap something around him, and retire into some place in his garden. One night, being gone longer than usual, his wife became apprehensive that something was the matter with him, and followed into the gar-

den, where she heard him intensely engaged in prayer, and his agony could only vent itself in the continual supplication, "Lord, give me Scotland." "O God, give me Scotland." If you are conversant with the history of the reformation, you know how wonderfully God answered his prayer. What might we not expect to be done by those who are now preparing for the ministry, if they were all much and ardent and persevering in prayer. If we wish to do much, we must pray much; and in order to pray much (spiritual prayer,) we must think much, meditate much. I believe that generally too great a proportion of our time is spent in conversation, compared with what we spend in prayer and meditation. Conversation even of Christians is often unprofitable.

'Your sincere friend, A. STONE.'

'P. S. From what do you think the student to be most in danger at the present time? An answer is requested in your next.'

CHAPTER XV.

Self conceit—Love of Money—Husbandry—Expressions of Dependence and Gratitude.

UNDER date of Oct. 1830, are found the following pieces, written at Amherst.

SELF CONCEIT.

'While passing lately near Mount Monadnock, I fell in company with an ordinary looking

fellow, who I found lived near; and among other things made inquiry respecting the height of the mountain. "The Grand Monadnock? The Grand Monadnock?" said he; "Amazing high!" How high, Sir? "O it's so monstrous high that folks go up afoot!" Can you tell me how many feet? "Not exactly; but I expect it's the highest mountain in the world from the bottom, though I don't know but there may be some on higher ground."

'Saying nothing of the peculiar views this Jonathan had of what constitutes a mountain, and of his ignorance, my object in mentioning this circumstance is, to illustrate a principle which seems to be inherent in our nature. The principle mentioned is, the tendency to consider what belongs to us as superior; and not merely what belongs to us in the strictest sense, but all with which we are in any way connected. This individual had ever lived near the grand mountain; and like the rustic shepherd who had never seen Rome, he had supposed that what he had seen was all that there was worth seeing, and that this 'monstrous high mountain,' as he styled it, was the mount of mountains.

'But his views with regard to the superiority of this eminence over all others, and the comparative consequence he supposed it to attach to himself, are by no means peculiar to this individual, so far as the general sentiment is concerned. Every one has more or less of similar ideas in respect to some object, some possession or fancied possession. The farmer will tell you

of the superiority of his farm, the mechanic of his superior skill, and the merchant of the extra qualities of his goods. The sportsman will boast of the unerring range of his rifle. The horse-jockey owns the best racer that ever was upon the turf. The wool grower boasts of his 'lot' of merinoes or saxons, without doubt the finest in the country. There seems also to be a kind of pleasure in most minds, in considering themselves, and being considered by others, the richest in the town, whether in reality it be so or not.

'It is owing probably to the same principle, that every one is disposed to boast of his native country. But in nothing is it more manifest than in matters of religion, and here it is instrumental of most injury. An individual may think himself superior in many respects, and still experience no material injury. But when once he is brought to the feeling that others can not be nearer the truth than himself, and to look only with a blind enthusiasm on the religious opinion which he retains, there is more hope of a fool than of him. It is this that binds the Hindoo to his caste, and the Mahometan to his fatal delusion; and it is only this that keeps up the lesser distinctions of sect or party in those professing the same general religious views; for truth is not so obscure, neither the human mind so blunt, but that the grand mass would, when free from all impartialities, arrive at the same conclusions.'

LOVE OF MONEY.

‘Is the love of money productive of more good than evil?

‘Were I to demonstrate the negative of this question in a few words, it would be thus:—It is admitted that there is a preponderance of evil over the good. Then the love of money is the root of (i. e. productive of) all evil; but the love of money is not the root of (productive of) all good; therefore the love of money is productive of more evil than good.

‘Multiplying arguments in so plain a case seems almost like demonstrating an axiom; yet as some may have objections to geometrical demonstrations of moral subjects, I deem it best to present a few additional arguments in a somewhat different light.

‘Look abroad on the earth, and what do you see? Rapine and robbery, oppression and violence, blood and carnage. What is the cause? It will not, neither can it be denied, that a vast proportion of this violence springs from love of money. From the conquest and sack of cities and empires, towns and villages, down to the secret assassination of the private individual, we may almost universally trace the miseries incidental to these deeds of violence to this unhal-
lowed principle.

‘Think of the needy friendless widow, or the penniless orphan, made wretched by the avaricious cravings of the lucre-bitten judge; and as you see the big tears stealing from their foun-

tains, and the bosom heaving with the stifled sigh, tell me what principle can be worse than that which steels the heart to such wretchedness?

‘See the midnight assassin, as he prepares the bludgeon, or tries the point of his dirk. View him, as in the obscurity of night he creeps along, lifting carefully the latch, or crawls through the raised window up to the bedside of his slumbering victim. Now the bludgeon dashes in the skull of the grey-headed man. Now the polished dirk glides to his heart and draws his life’s blood. What nerved the fiend’s arm to wield the fatal club and strike the cold steel again and again into the bosom of the innocent man? Ah! it was this accursed love of money.

‘Our penitentiaries tell loudly what is the tendency of this passion. Enter one. Ask one of that long row that ply the hammer to the granite block his crime. Forgery. What induced that act? Love of money. Ask another. Highway robbery. The cause? Love of money. Another replies, Forgery; another, Burglary; and so on through the black catalogue; but all attributable to this one vile principle.

‘Gaming houses furnish a similar comment, illustrative of the tendency of this principle. Imagine a group of wretches seated around a table lighted by a glimmering lamp or two, like demons from the pit “grinning horribly ghastly smiles” as they win, or with hatred and revenge lowering in their malicious countenances when they lose. Follow them as they go from their

nocturnal orgies, one to his garret to hang himself; another, as in some dark lane he murders his companion, or breeds a quarrel which ends in measuring swords or coolly shooting one another. And then look for some good, produced by the love of money, counterbalancing such scenes as these. But you will look in vain.

‘Probably nine tenths of the wars that have ever afflicted the human race, are the clear consequence of this principle. The possession of some province or territory, a tea tax, stamp tax, or the like, is made the pretence of shedding rivers of blood.

‘When the miseries and sufferings of sinews bought and sold, the agonies of fathers and mothers, brothers and sisters, husbands, wives and children, in the unnatural warfare on their native shores, in the “middle passage,” and under the cruel lash of hard hearted taskmasters, can be told; then the evils of this blasting principle can be known. But they cannot be told. They are estimated only by Him who hears the cry of the ravens. The moans which are spread abroad on the Atlantic billow, mingling with the wild breezes as they pass, are wafted to Heaven on tropic gales. When the blood-chilling horrors of those tragedies so often acted on the West Indian seas can be imagined, the piratic massacres, the slicing with Spanish knives; when the boon of plunging into the deep is most precious to the ill-fated captive; when the innocent blood shed in legalized and unlegalized warfare is taken into account; the tears of orphaned

innocents measured, and the miseries of the bereft calculated, all chargeable to this love of sordid gain ; then, and not till then, shall we be prepared to judge. And what arguments will the advocates for this principle advance in support of it, which can in any degree be considered as counterbalancing so great evils ?

‘ We are told of the spirit of enterprise which it begets. But does this alone produce a spirit of enterprise ? By no means. What originates the great and benevolent enterprises of the age ? Love of money, so far from being the moving cause, is the principal obstacle. It may give life and action to the little busy selfish mortal, whose particular interest in his own estimation outweighs the universe ; but it is a dead weight to the wheels of benevolence. How would missionary operations, and the blessings of Bible societies, and all other kindred efforts, be increased, were they freed from this clog ! So much for the love of money being the soul of exertion. It is called by some the spice of life. If so, deliver me from a spiced life.

‘ There may perhaps be other arguments of an equally sophistical character adduced in favor of this principle ; but so long as facts universally contradict them, so long as we can receive the testimony of our senses, and what is more, of the word of God, we must believe that the love of money is productive of more evil than good.’

HUSBANDRY.

‘ Although the human mind is so constituted as in general to relish the same enjoyments, and

to be capable of receiving pleasure in common from the same general sources ; yet Providence seems to have kindly ordered it, that a variety of tastes should exist in different individuals, and that this pleasure should be sought through different channels.

‘All are in the grand pursuit of happiness, and all are eager, but are urging the chase in the different routes which their several fancies dictate. Among the various pursuits and professions of men, there is one which of all others affords the most sincere pleasure, which in itself furnishes the most heartfelt enjoyment. Some venture on the foaming billow, and do business on the mighty deep. Some take part in the contentions of their fellow men ; and in endeavoring to bring light out of darkness, too often darken counsel by words without knowledge. Others for gain engage in the lesser mercantile pursuits ; and others still, apply themselves to the craft of artificers. But the farmer has entered that course which, together with the enjoyment peculiar to itself, may afford the pleasures of other professions with but few of their cares. Almighty wisdom designed the culture of the earth to be the employment of a great proportion of the human family, and therefore it is, that it has most attractions.

‘Who, that has seen the attractions presented by the employment of tilling the ground, and what is more felt, the pleasure of earning his bread by the sweat of his brow, does not envy the farmer ? The experience of nearly 6000

years has evinced, that that which seemed a curse has proved a blessing. Mistaken mortals they, who think labor a drudgery, and sweat-earned bread unpleasant.

‘Just take a view of the farmer in discharge of his daily duties. He goes forth to labor, it is true; but labor is no curse, when the mind is free. His conscience is clear; and he, in possession of health, strength and vigor, is cheerful and happy as the morning lark that welcomes him to his scene of labors. He toils, but it is in hope; and this very toil gives him health and cheerfulness. When his work is done, it is done, and no corroding cares consume his happiness; but he is welcomed to the bosom of his family, where he finds a little world in itself centering in his own happy fireside. He is happy. His bread bought by sweat is sweet; his sleep is sweet; and he passes his life in tranquility.

‘What a contrast does the life of the professional man afford! Dependent in a measure on others, he lives in anxiety. A thousand cares unknown to the laboring man consume his very soul. Is he a lawyer? It is in addition to other perplexities, that conscience frequently warped, plants a thorn in his pillow; and he finds in many instances that he lives by the wranglings of others. Is he a physician? A servant of servants he may well consider himself, compelled to run at every one’s bidding; and he must ever feel that he lives by the miseries of others. If he be a clergyman, duties

innumerable devolve upon him, and cares known only to himself. Be the profession what it may, the day is passed in anxiety, and often, very often, the night without rest. Dyspepsy or some other malady preys upon the body, and painful solicitude upon the mind.

‘What if the farmer does not put on broad-cloth every day? Did the coarse frock, the homespun pantaloons, or the cowhide boots, ever degrade an individual in the eyes of any one whose good will was worth having? It is lamentable that so many at the present day estimate themselves and others, and measure their dignity and worth, by the punctilious nicety and exact cut of their dress. I am disgusted when I see one by whose appearance I can tell the exact current and change of fashion, as precisely as I can the course of the wind by a weather-cock. True, to be in the fashion or out of the fashion is of no consequence in itself; but when the index is placed before us, we may well judge of the character of the whole work. But I have wandered from my subject.

‘The farmer, however he may be regarded by others, belongs to as respectable a class as exists in any community. He may be thought rustic, clownish, boorish; but that alters not the case. He may be regarded as ignorant; but he is not of necessity so, and in our happy country this is far from being the case. I would just as soon admit the trite saying, that ‘those who know enough for nothing else are sent to college,’ as

that our agricultural population is not a reflecting, intelligent portion of our community.

‘When I see the plough turning the glebe, or hear the din of the implements of agriculture; when I see the primitive simplicity of our forefathers exhibited, and experience the pleasant homeliness of farmer’s style, proud thoughts of independence possess my mind. Yes; should liberty by the hand of despotism ever be blotted out, the last blow struck in her defence would be by those hands accustomed to hold the implements of husbandry. Or should corruption, luxury and vice ever drive her from our land, her last refuge would be in the bosom of the husbandman.’

‘Nov. 1, 1830. This morning I am determined by the grace of God to begin anew to live more soberly, righteously and godly in this present world, to be sober and watch unto prayer, so as not to bring disgrace upon the cause of Christ. O for strength! O for a spirit from on high of watchfulness and prayer! Why do I not feel more love to God? Because I have so much love to the world. The tongue is a world of iniquity. When I can govern this, I can hope for the joys of the Spirit. Help, O my Saviour, for I am weak, and shall surely fail without thee. Give me a sense of eternal things and of thy presence continually.’

‘Monday morning. The goodness of God is great. I have been permitted to pass another Sabbath and pass it pleasantly. Attended meet-

ing at brother Wood's in the evening. Spoke upon the character of the Christian, and the necessity of his taking up his cross daily and following Christ. May I be enabled to act conformably to my own exhortations, and this week be spent better than any I have ever before spent.'

CHAPTER XVI.

Homesickness—To Mr. D. I. on going to the West—To Mr. J. R. B. on the same—Takes measures to pay his College Debts, &c.—His Frugality.

HOMESICKNESS.

'THERE is perhaps no one who has arrived at years of maturity, and been called to pass any length of time from beneath the paternal roof, who has not experienced something of that feeling termed homesickness. Associated as the idea generally is with puerile weakness and feminine traits of character, and considered as belonging to the greener years of youth, still it is not a feeling to be derided or despised, but it is on the contrary an indication of the tenderest sensibility and strongest emotion.

'Nor is it only those in younger years that experience this emotion. More than once has the wanderer from his native home and land felt its sad sensations steal over him.

'The hardy sailor, far away on the main, has a heart that is moved with such sensibilities.

As in some lonely evening, while he paces the deck or sits solitary among the shrouds, with the gale howling over the waters around and whistling through the cordage above, he thinks of the sanctuary of a parent's affection or a sister's love; and stern and firm as is his character, his feelings vent themselves in tears.

'The western emigrant often thinks of his native home, and thinks of it with deep emotion. The scenery which at first so delighted him, now has no charm. He gazes it may be, on the bright bosom of some noble river, and sees the banks, a portion of which is perhaps his own, clothed with the richest verdure; but this now only serves to remind him that he has wandered from his native land. The tones of the boatman's bugle, so thrilling as it breaks upon the ear from a distance over the smooth expanse of waters, thrills not to his bosom. He thinks of the green close-grazed hills of New England, of the pleasant fireside, the domestic circle, and the family chat, and he is sick of western scenes. He thinks too of the friends that were once accustomed to join with him in schoolboy sports, in chasing the butterfly, roaming over the fields, and a thousand other pastimes, and he exclaims involuntarily, 'The friends of my youth, where are they?' and nought but echo answers, 'Where are they?'

'It is this feeling that is called up in the Swiss soldier in foreign service, when he hears his national music. It is produced by the association of those airs with his native mountains

and vallies, where he had been accustomed to hear them; and it induces him in so many instances to desert, that to prevent it, foreign princes having such in their employ are obliged to prohibit the performance of those airs.

‘Others, in other circumstances and in other situations, are far from being strangers to this emotion. It may exist more or less strongly in different individuals; and indeed it is not in most persons felt to that degree which is sometimes exhibited, where it exists so as to injure health and impair the bodily faculties. But I should deem poorly of that individual whose breast it does not possess in milder form, and of that home which is not calculated to produce it. Perhaps it may appear to some, that what I have been alluding to has no connexion with real homesickness. But that feeling which dwells with regret on the recollections of home scenes, not the regret of conscious guilt, but that they can never again be participated, is the same in character, though not in amount, as that felt by the inexperienced youth, when for the first time he leaves the paternal roof. The tender and melancholy sensation which we feel in more advanced life, when fond recollection brings to view days long past, and scenes and associations too deeply engraven on the heart ever to be erased, may be considered of the same general character.

‘There is another feeling in some measure similar to this. It is found only in the breast of the Christian. He feels a stranger in a strange

land. It is true, he has never seen his home ; but he is fully assured that there is a mansion prepared, compared with which his present accommodations and sojourning place are mean indeed. He does not look *back* to the time when he dwelt at home, for he has ever been a wanderer ; but he looks forward to his Father's home, and would fain be there. He is sickened with his present abode, when he thinks of those pleasant employments and those dear friends that "home, sweet home" will afford him. How few experience such homesickness as this ! Alas, how few !

Amherst, Nov. 1830.

To Mr. D. I.

' Amherst, Dec. 11, 1830.

' Beloved brother,

' My thoughts are turned on you. A portion of this day has been set apart for the purpose of ascertaining, if possible, the way of duty. And while I endeavor to view the subject as it should be viewed, and sum up and balance the reasons for my going to the West on the one hand, and remaining where I am on the other, my mind wanders to New Ipswich, and it is suggested to my mind, that if you, my brother, were going with me, I should be ready at once. But Providence seems to order otherwise with respect to you. What my duty is, I know not. My inclination is at present to go ; but to leave friends here and plunge afar into a land of strangers,

exposed to temptations and dangers entirely unknown to me at present, and alone too, seems a great undertaking. Yet it is nothing, nothing at all. To break away from all the ties of kindred, and from the cheering solace of Christian society, friendship and love, and rush to other climes perhaps ungenial, among infidel and vicious society, exposed to dangers of the wilderness or the ocean, to wild beasts and savage men, to all the contumely, reproach and persecution which the civilized or pagan infidel can inflict, and all the terrors which the engines of wrath of the Romish church can employ, and finally, to all the horrors which man and nature can furnish, what is it? what, when compared with the condescension and sufferings of the Saviour, or with the salvation of men? Again I say, nothing. But how different from what I have mentioned is that which I have in contemplation! A mere trip of pleasure where Christian friends, a beautiful country, and liberty of conscience may be enjoyed, and no persecutions unto death to be feared. I wish your advice in this affair; and above all, do not forget me when before a throne of grace improving your interest there, in asking that my heart may be fitted for the work of the Lord.

‘Perhaps you will ask me if I am sick of college? if I can do no good here? I should be glad, brother, if duty would permit, to spend much time in college, that is, as far as mere enjoyment is concerned; for here I am at my leisure, free from care in a great degree. But

as an eminent writer observes, we have employment on the earth. True, if I were as faithful as I ought to be, I might perhaps be useful any where; but there are spheres which each one ought to fill, and in those spheres only can one be most useful; and the grand secret to be found out is where each one's own sphere is. I have before mentioned to you, that the particular pursuit of my life (should it be spared) is yet a mystery to me. I have at times a desire to be a minister of the New Testament; but unfit as I consider myself, I have little expectation of it at present.

‘Let me here speak a little on the subject of education for the ministry. The more I think of it, the more preposterous it seems to me, that a college education should be deemed *indispensable*. Supposing two preparing for the ministry should commence together. One should fit for college, pass through college and theological seminary, in which case his studies would occupy him about nine years. The other should look at his work, see what he wanted to accomplish it to the best advantage, and set himself about acquiring it. He would want a good knowledge of the English, (and this he could attain without poring over old Latin;) ecclesiastical history, together with its connexion with profane, would engage his critical attention; Greek would claim a share; and the remainder of his time devoted to the direct study of the word of God. Let him pursue this course with frequent extemporaneous speaking and writing

for nine years ; and which, think you, would be best fitted to win souls to Christ ? Let a person study the Bible constantly for three years only, and practice speaking at the same time, so that he could communicate freely what he knew, and who could stand before him ? He would be mighty in the Scriptures. I am astonished when I think of it, that those who are fitting for the station of captains of the Lord's hosts should heap together the puny popguns of classic literature and scholastic theology, when the sword of the Spirit, by which alone they are to defend themselves and rout the foe, is as unwieldy in their hands as the sword of Goliath in the hands of an infant. Be it far from me to advocate ignorance in the ministers of Christ. No matter how much learning, but let it be of that kind which will fit them for their work and have a direct bearing on it. I may be wrong in my views ; but let that be as it may, I hope that those preparing for the ministry of the Baptist denomination will ever look forward to their work and see what materials they want, and take that course, whatever it be, which will in the best manner, fit them for the station ; and then, if they have a warm heart, (which well directed is in my opinion most needful,) a thorough knowledge of the word of truth, and an ardent love to God and the souls of men, I have little fear for them.

‘When we were together last fall, we spoke of the importance of prayer for more laborers to be sent into the harvest. Since that time I have

thought more of it, as a subject of the most vital importance. How many destitute churches there are, and what a host are wanted to go to the 'dark corners' in our own country and among the heathen. It is owing in a measure to the great number of ministers in the Methodist denomination, that they are making such rapid advances in numbers; and will the Baptists remain indifferent to the subject? I trust not. Your sincere friend and unworthy brother,
A. STONE.'

The foregoing letter is his last dated at Amherst. He left at the close of the term on Dec. 22d, and returned to his father's house in Goshen, with his mind quite determined for the West, and to make preparation for his departure in the spring.

His soul burnt so intensely with desire to do good, that he could not consent to wait until his collegiate course should end, before he might enter the field of action, though often advised by his friends to delay. It was not however with disgust of college or of study, which he greatly loved, for he purposed to pursue his classical studies at the West. But he thought that fleeting time would be turned to better account, where he could be actively doing something for the interests of Zion and the instruction of the youth, especially in Sabbath Schools, while he at the same time prosecuted his literary and scientific studies. He was greatly influenced by correspondence with Rev. J. M. Peck of Rock

Spring, Ill. who wrote to him, saying, "If you come at all, come soon; come before you get your education." And he supposed that a good opportunity would there be found to acquire, under competent teachers, all the instruction he might need.

The following was from his pen about this time.

THE WEST.

'If I go, these things must receive my attention. Determine to improve myself every week in speaking and writing. Embrace every proper opportunity to speak in public. Gain information with regard to the West, and communicate it to friends here at the East. Above all, keep in mind the bettering of the spiritual condition of myself and others, infinitely more important than the temporal interest.'

To Mr. J. R. B.

'Goshen, Dec. 25, 1830.

'Dear brother,

'I have as you see by the date of my letter, returned to Goshen, where I expect to spend most of the winter. I have been disappointed no less than four times with regard to a school this winter. What it means I cannot tell; but this I can tell, that it will be all for the best, though it may appear otherwise at present. Your sister informed me that you had taken a school. O do be faithful. The destinies of those little immortals may be depending on you.

What more responsible station can there be, than that of a school teacher? I hope you will care more for the immortal welfare of your scholars, than for the praise and applause of men. If you do, and set before them an irreproachable example, God perhaps will answer your prayers for their conversion, and make some of them ministers of the gospel.

‘ I now come to the main subject of my letter, and enter upon it without a preface. I have come to the decision to go to the West in the spring, should nothing occur more than I now know of. It seems a great way to go from friends and alone too; but I think I can be more useful there than here, and why should I not go? I have received a letter from Rev. J. M. Peck, Rock Spring, Ill. and he says, “If you come at all, come soon; come before you get your education.” But why not come directly to the point? My question then is, Will you go with me? I wish you to think of this subject, and pray over it, and see if you will not go with me. O brother, if we could go out there, and in some of the dark corners be instrumental in saving souls and building up the cause of Christ, what an object it would be! If I go, I shall think of pursuing study there, and engage in Sabbath Schools, teach school, &c.

‘ I fear sometimes that novelty or some unhal-
lowed motive may have an undue influence on
my mind. I trust you will remember me at
the throne of grace, and am confident that you
will make your own duty a subject of immediate

and ardent prayer. And if I were permitted to hope with regard to your duty, I should hope that it would be to go, and that we should go together, full of faith and of the Holy Ghost. I mean to strain every nerve to get something this winter to pay my debts and carry me on there.

‘Yours with esteem, A. STONE.’

Notwithstanding he was repeatedly disappointed about a school of a higher grade, he could not be quiet without employment; and to compass the object mentioned in the last sentence of the foregoing letter, he taught a school in the eastern district of Goshen. Writing to the same friend about five weeks after the former date, he says, “My school will close in about three weeks; and then I intend, if prospered, to prepare to sugar on one of father’s places. By this means, by the blessing of Providence, I mean to save enough with what I get this winter for teaching, to pay my debts. Probably my brother will let me have some money to carry me out there. This is my plan. I may be frustrated; but if my motive be right, and if I am directed by the good Spirit, I care not for the event.”

After his school was closed, he made about 300 pounds of maple sugar, the avails of which were sufficient to pay his debts at college, &c.

In all his expenses he was frugal, but not mean. He sought not to lay up treasure on earth; but esteeming himself only a steward of God, he applied whatever came into his hand

with a view to the glory of his Redeemer and the good of his fellow men.

The following passage of Horace the Latin poet, so well pleased his taste, that he transcribed it among his memoranda.

“ Multa petentibus
Desunt multa. Bene est cui Deus obtulit
Parca quod satis est manu.”

Lib. iii Od. 16.

CHAPTER XVII.

Obtains Dismission from College—Visits in Goshen before his Departure for the West—Seriousness among his Neighbors—To Mr. D. I. on conducting Meetings, &c.—Takes Leave of his Family—Bower of Prayer.

HAVING fully decided to go to the West, he applied for a dismission from college, and received accordingly an honorable dismission under the hand of President Humphrey, dated at Amherst College, March 31, 1831.

In expectation of departing to the West, and as one who desired to perform his whole duty in every respect, he was active to converse on the things of religion with all who came into his presence. In this business he was humble and modest and prudent, so that he seldom offended any with his communications. But he was very plain and faithful, commending himself to every one's conscience in the sight of God. Before his departure for the West, he visited almost every family in his native town, much to the com-

fort of the truly pious, and not in vain to others. A seriousness about this time appeared in his father's neighborhood, the meetings became thronged, the tear and the sigh were witnessed, and some souls were born again. In these meetings he was much engaged, and for a while the lead of them was principally resting on him, as may be noticed in the following letter

To Mr. D. I.

'Goshen, April 6, 1831.

'Dear brother,

'I cheerfully devote a few moments this evening to a correspondence with you. A melancholy has pressed upon me very heavily for the most part of the day, but I think I can bless the Lord this evening for some tokens of his goodness. O for a firmer faith and an unshaken confidence in that blessed Saviour who has done so much to ransom the lost.

'The Lord in mercy seems to be pouring out his Spirit here in Goshen. Brethren and sisters appear to feel as if the Master is come and call-eth for them; and what is more, sinners hitherto impenitent are pricked in the heart, and inquire what they shall do to be saved. I cannot say positively that any are rejoicing in hope, but there are two at least for whom some cherish hopes. Evening meetings are held twice a week in this part of the town, and have increased to a large room full, very solemn, where every one says what he has to say, and makes what request he pleases at the throne of grace.

‘ I have heard that there are some hopeful appearances with you. May the Lord pour out his Spirit mightily among you, and in answer to your fervent prayers convert your whole Bible class. I think I feel more and more the need, importance and efficacy of the fervent prayer of faith. O how much should those called to labor for the good of souls be engaged in prayer, and what a privilege it is to pray! We must lay great plans, and make great effort and sacrifice, if need be, to accomplish them. I do not mean merely plans a great way off, to be done at some future time, but plans for Jesus right around us. If we put our ingenuity upon the rack, to see how much we can do for the Lord, there is no telling what may be thought of and done.

‘ My answers to your inquiries must be cursory. But such as they are, you shall have them. And first, in regard to conducting meetings. I think that those who are expecting to act publicly, should endeavor to make preparation for every occasion of coming before an audience however small, and strive always to have something new and interesting. It is true there are seasons when one is called to speak without any preparation; but if he has been accustomed to think deeply on religious subjects, he will have something to say which will interest. I do not think it best always to offer a ‘set speech,’ or to be methodical; though to one who has in view the gospel ministry, this should be considered of high importance and be frequently practiced. A fondness for novelty is a principal ingredient in

the constitution of man. Mankind have been in every age, and will be in ages to come, interested to hear some new thing. Therefore we should strive to make the best of this principle, make it auxiliary to the cause of Christ. This brings me to the point at which I have been aiming; that we should study diversity, sometimes methodical, sometimes miscellaneous. It is well not unfrequently to throw out remarks which may appear rather unconnected or disjointed, even if we could speak on the subject entirely in a methodical manner, but never without thought, vigorous ideas. Mere words, however flowing and harmonious, or astounding and blustering, can never *long* please or interest without ideas. It is no sin to clothe truth in different dresses, if it be truth, pure truth, or to present it in different manners.

‘With regard to those in private stations, young converts, &c. I will tell you just how I proceed, when it devolves on me to lead the meeting. Offer a prayer or ask some one to pray; read and sing a hymn; read some portion of scripture whose instructions I consider most apposite to the state of feeling of the audience, and which will meet the exigencies of the present time; for instance, if there is more said than prayed, and I think that closet prayer is neglected, some portion on prayer; (and so of any other subject;) then make remarks, sometimes methodical and sometimes at random. (My random shots I expect sometimes “split the ears of the groundlings,” as Shakespeare says;

yet the ideas cost me as much labor as if communicated methodically, except now and then one that flashes into my mind in a moment, in which cases I always throw them out as they present themselves.) Then on sitting down I say, 'If any one has a prayer to offer, an exhortation or invitation to give, or a hymn to sing, there is room. If nothing is said or done, perhaps I make more remarks or sing a hymn myself, and close the meeting. If the time should be occupied, I close the meeting in good season; after which perhaps some will wish to stay to sing and pray, in which case we have frequently now the most interesting meetings. This is materially the plan of our conference meetings, though sometimes varied.

'In relation to your last question on the discussion of baptism, I have room to say but little. In a Bible class like yours, I think great caution should be used to have nothing like a censorious spirit; but ascertain what truth is, and "never spoil a good story for the sake of relationship." I think that too much care cannot be taken to avoid any thing like contention; but state the plain matter of fact, let it hit whom it may, without the least exaggeration or extenuation, and leave them to draw their own inferences.

'Your sincere friend and unworthy brother,

A. STONE.'

Mr. S. continued his unwearied exertions for the good of those in his vicinity, with his usual simplicity and godly sincerity, until the time

arrived for his departure to the West. Being asked by one in an unpleasant spirit of mind, who gave him license to hold meetings? he meekly replied, "Jesus Christ, when he converted my soul."

He loved home, and parents and family and friends; nor would any thing of a worldly nature have induced him to leave them; but he felt a conviction of duty in leaving all for the West, even against the entreaties of his kindred and friends, as a service he owed his fellow men for Christ's sake. When he came to the trial, he told a Christian friend, "If I had known how hard it is to part with my friends, I should have given it up." Probably he meant, that a full anticipation would have overcome his resolution. He had pledged himself to none but his divine Lord and Master; and as he had opened his mouth to him, he felt that he could not relinquish the purpose. When parting with the family, he said, "Mother, you think I do not have affection for my friends. It is not so." He then took his mother by the hand, and bade her farewell.

The following hymn was so highly valued by Mr. S. that he transcribed and secured it among his papers. He probably obtained it when at Ashfield, where the compiler has repeatedly heard it sung with delight. Perhaps in no place can it be inserted with more propriety than in connexion with his departure from home for a far distant region of our country.

BOWER OF PRAYER.

“ To leave my dear friends and with sweet home to part
Spreads the impress of gloom on the brow of the heart ;
The thought, it is anguish, to dwell far away
From them and the place where we've oft met to pray :

With whom I have sat in Christ's banqueting house,
And tasted the fruit there prepared for his spouse,
While under his banner of love he did cheer
My soul with sweet comfort, in answer to prayer.

The place so endeared by many a tie
Which binds my affection, will draw forth a sigh,
When far at a distance my mind shall survey
The sacred retreat where I've chosen to pray.

Sweet bower, where the pine and the poplar have spread
And woven their branches a roof over head,
How often I've knelt on the evergreen there,
And poured out my soul to my Saviour in prayer.

The early shrill notes of the loved nightingale
That dwelt in the bower, I observed as my bell
To call me to duty, while birds in the air
Sang anthems of praises as I went to prayer.

'Twas under the covert of that pleasant grove
That Jesus was pleased my guilt to remove,
Presented himself as the only true way
Of life and salvation, and taught me to pray.

How sweet were the zephyrs perfumed with the pine,
The ivy, the olive, the wild eglantine ;
But sweeter, far sweeter, superlative were
The joys that I tasted, in answer to prayer.

There Jesus my Saviour oft deigned me to meet,
 And bless with his presence my lonely retreat ;
 Oft filled me with raptures of blessedness there,
 Inditing in heaven's own language my prayer.

Sweet bower, I must leave you and bid you adieu,
 To pay my devotions in parts that are new,
 Well knowing my Saviour resides every where,
 And can in all places give answer to prayer.

Although I may never revisit this shade,
 Yet oft I shall think of the vows I've here made,
 And oft from a distance my mind will repair
 To the place where my Jesus first answered my prayer."

CHAPTER XVIII.

He departs for the West—Commences a Journal—Resolves respecting Health—Arrives at Cleaveland—German Settlement—Arrives at Cincinnati—Came in Sight of the Mississippi—Arrives at St. Louis and Rock Spring, Ill.—To Mr. F. P. S. detailing his Journey.

WHEN Mr. S. took his departure from all the endearments of his native place and country, he purposed to return again after a few years, to revisit the friends of his youth, his aged parents and family, and the scenes of past religious privileges and holy enjoyments. On that same day he commenced a journal of the incidents and labors connected with his journey to Illinois and his residence there, which he continued until near the close of his pilgrimage on earth. Extracts from his journal, and from letters to his kindred and friends in Massachusetts, will here be inserted.

'May 2, 1831. Parted from friends to go to the West. "Natural tears" will be shed at such times. I feel that I do love my friends.

'4. Felt very little enjoyment in religion. Heard dreadful swearing at New Lebanon, but had not love enough to God to reprove faithfully. O Lord, make me what I ought to be, to love thee supremely.

'5. Left Albany at 7, a. m. in a canal boat. No seriousness among the passengers, except a lady whose husband had been practising physic in Troy. He came on board in liquor, and became the butt of ridicule for the whole company. Poor woman, I pity her.

'7. Passed Little Falls in the morning. Great expense laid out there. Men are vastly more engaged about the world than about religion. Asked a profane driver, if it is the mark of a gentleman to swear. 'No,' said he, 'not at all.' Soon after, passing him again, 'Are you a Methodist?' said he. No. 'Are you a Roman Catholic?' No. 'What society do you belong to?' No society in particular. 'You are a professor of religion.' Yes, I profess the religion of Jesus Christ. 'What sect?' Baptist. 'I have a sister that is a Baptist,' said he, 'and another a Methodist; and they would be glad if their brother was; but there is not much prospect of it at present.' I thought so too. Had a little enjoyment in secret prayer this evening, and some desire that the Lord would convert the miserable boatmen on the canal.

'9. On board a boat with a crew of five and no passengers. A superstition. Down came the bowsman half frozen and wet, roaring out that he hoped they would never hang another in the state, for it always made a cold summer after it. Gibbs the pirate was hung a few days before.

'10. I find but very few who are not convinced of the truth of the Scriptures and the importance of true religion, notwithstanding all their caviling and excuses.

'12. These swearing boatmen and drivers have serious thoughts; and their case is not so hopeless as I imagined. Let every passenger who feels the subject of religion be faithful. 'I have no sickness nor trouble,' says one, 'but pass through life perfectly happy.' What constitutes true happiness? said I. 'Change of heart.' Do you expect to enjoy this happiness? 'Not without a change of conduct.' And this was his perfect happiness!

Under this date are found the following resolves respecting health.

'Resolved,

'1. That I will be temperate in food and drink, and be as regular as possible.

'2. That I will avoid night exposure.

'3. That when property and health come in competition, there shall be no hesitation in sacrificing property.'

Mr. S. had a very boisterous and unpleasant passage from Buffalo to Cleaveland, Ohio, at

which place he arrived in the steamboat Enterprise, about 8 o'clock, a. m. on the 20th of May. The same day he wrote a letter to his parents, detailing the particulars of his journey, but which need not be here inserted. Under this date he entered on his journal as follows:—
'There is a tie that binds kindred to kindred; and it is sweet to think of home and friends. May Goshen be blest, and father's family, with the rich outpourings of the Holy Spirit.'

On the same day he left Cleaveland for Newark, at 8, p. m. in a boat on the Ohio canal, with 'excellent accommodations and a table as well furnished as in a New England tavern. Next day wine and gin were set on table at dinner, but only two took gin and two or three wine. A good omen. Cards were introduced, but on the remonstrance of some passengers, they were laid aside.

'22. Just finished reading the life of S. J. Mills. How devoted a servant of God! Would that I possessed equal love to the character and kingdom of Christ, and such self denial and energy of character. My prayer is, that I may be as useful as he was. When will the time come, that this region shall be a habitation of holiness, and the glad news of salvation be dispensed every Lord's day in every town in this destitute part of Ohio.

'Passed the village of Zoar, a settlement of Germans who believe in the inspiration of a certain prophet that appeared in Germany about 100 years since. Their present number is

about 180. Their grounds are in the neatest order, and their buildings mostly covered with tile. Their property is in common, under the control of one leader. Marriage was not tolerated till last fall, when about 20 couples were married.'

Mr. S. having arrived at Newark in the canal boat, journeyed thence to Cincinnati on wheels, which he reached on the 30th. Next day he engaged a steamboat passage to St. Louis.

'June 2. The only fish that I have yet seen caught in the Ohio river is the perch. The method of catching is this:—A line is extended into the river, one end of which is made fast to the shore and the other anchored with a stone. To this line, at the distance of every five or six feet, a short line of 12 or 14 inches is attached, on which the baited hooks are fastened.

'3. Passed Newburgh, Ind. a place of few houses. Found the milk sickness common. Fat cattle as well as poor frequently die with it. Calves while sucking are taken trembling, stagger and die. Some men in the place have had it many times from drinking milk. No cause has yet been ascertained. Read Johnson's *Raselas*: a fine production. Read the Bible: a glorious book! I would that its precepts were more deeply engraven on my heart.

'4. Came in sight of the Mississippi, at the mouth of the Ohio. Went on shore and into a log cabin. People sprightly; but not one able to read, and no Bible. The land excellent, but

fever and ague prevail. Cane grows luxuriantly. Deer, bears, wolves, turkies, and wild honey abundant. Informed by a Missourian that Baptists are much the most numerous in Missouri. The waters of the Mississippi are very turbid.

'5. One fellow passenger has hope, but has not made profession. Some enjoyment in conversation with him. There is great want of schools in Kentucky, Illinois and Missouri. Why am I not better prepared to act in the world? O my leanness, my leanness! And yet I may go to the living Fountain.

'6. Arrived in St. Louis at 8, a. m. Looked round the city for three or four hours. There is a court house, jail, Catholic college and chapel, Presbyterian meeting house, Methodist meeting house, and market. Arrived by stage at Rock Spring, at 4, p. m.'

With this place he was much disappointed; for instead of a flourishing village, he found not a dozen buildings to constitute the far-famed Rock Spring; and the literary seminary was no more. Not so will it be with the saints, when their journey of life is ended, and they arrive at the New Jerusalem. It will far exceed their highest expectations and their noblest hopes. Our beloved Stone felt no disappointment when he entered into heaven, to possess the promised rest and learn the science of that blessed place at Jesus' feet, where conflict, toil and sin are felt and known no more.

After his arrival at Rock Spring, he was oc-

cupied several weeks in transcribing for the press Rev. J. M. Peck's "Guide to Emigrants," since published in Boston; while at the same time he formed acquaintance in that country, and improved his mind among the volumes of a valuable and extensive library, and in the printed correspondence of that pioneer of the West, the editor of the "Western Baptist."

Some readers will be gratified with certain particulars mentioned in the succeeding letter, which is therefore here introduced, giving a brief narrative of his journey from Cleaveland to this place.

To his brother, Mr. F. P. S.

'Rock Spring, Ill. June 9, 1831.

'Dear brother,

'You will see by the date of this, that I am at the place of my first destination. I arrived here on the 6th, and am now in the enjoyment of good health.

'Most of the country between Cleaveland and Newark appears rather dreary, for there are but few settlements on the canal between them. The Cuyahoga flats are good land, but narrow, and are represented as sickly. The timber is oak, maple, beech, sycamore, buckeye, &c. This buckeye is a staddle that does not generally grow to a diameter of more than twelve inches. The wood is sometimes used for inlaying, and resembles mahogany. At the time I passed, it was in bloom on the Cuyahoga. It

bears a white blossom, and the nut, I was told, resembles an acorn and is very poisonous. Cattle that feed on it are taken with the 'staggers,' and not unfrequently die. Akron, on the summit level, is a very thrifty place. There is a lake south of it, through which the canal passes, with the tow-path on a floating bridge. On descending from the summit level, the canal strikes the Tuscarawas, a stream as large as Deerfield river at Charlemont. I saw on the Tuscarawas the handsomest land that I ever saw any where ; but the country is said, even by the inhabitants living there, to be sickly. In the garden of the Germans at Zoar, I saw lemons from the fully ripe down to those in the blossom. Newark is a growing place, and at present does much business. A court house, market, and Methodist meeting house are the only public buildings.

'In company with Mr. Fontenelle and Mrs. Bartlett and family, hired a baggage wagon to take us to Dayton, a distance of 100 miles from Newark. We started Tuesday afternoon, but did not arrive till Saturday night, on account of bad roads. The principal places on the road are Granville, Columbus, and Springfield. Granville is a handsome town mostly settled by Yankees. The road after passing Granville was the worst I ever saw. Mud in some places belly deep to the horses. Ohio mud is a different article from New England mud. When it begins to dry, it is nearly of the consistence of putty, and perhaps three or four feet deep.

When dried, it receives a polish from the horse-shoe equal to polished iron. This is not the case in every place; but most of the level country between Newark and Dayton is composed of such soil, a dark fat clay. Most of the brooks and creeks are forded, and there is but little labor laid out on the roads, the poor man being compelled to do as much for their support as the rich.

'The time will probably be, when this region of country will contain a dense population, but at present it is very thinly settled. It is generally heavily timbered with various kinds of oak, white wood, elm, some ash, black walnut, hickory, a little maple, &c. There are many flowering shrubs and plants, especially on the prairies, two or three of which we passed or came in sight of. Columbus is very handsomely situated on a rise of ground on the east bank of the Scioto. Springfield is a thriving place, settled, as I was informed, mostly by Yankees. They have a law prohibiting negroes from residing there without giving high bonds for good behavior.

'The taverns between Newark and Dayton are generally log taverns; but the accommodations within are good, for the inhabitants have enough to eat and drink, and are generally neat. Dayton is a growing place, at the north end of the Miami canal, 56 miles from Cincinnati. The water had been drawn off, for clearing the canal of grass, &c. on the very day of our arrival.

'On Monday morning we took the stage for Cincinnati, where we arrived about 8, p. m. Next morning we engaged our passage on board the Whig, but did not start till about sunset. In 15 hours we came to Louisville, 100 miles, where we stayed 27 hours. It is situated above the falls, around which there is a canal. A very profane place. There are but few settlements on the banks of the Ohio below Louisville. New Albany on the north side just below the falls, is increasing rapidly. Saturday morning came in sight of the Mississippi. The Ohio water is quite as muddy as your saw mill stream in a freshet, but the Mississippi is very muddy and discolored. Our only drink was the water from both these rivers. The Missouri side of the Mississippi is much more handsome, having bolder banks than the Illinois side. We arrived at St. Louis on Monday the 6th of June. After looking round the city, I took the stage for this place, which is 17 miles east of St. Louis. In my route I passed what is termed the 'American bottom,' which is, I should think, two or three miles across before coming to the bluffs. The soil is about 25 feet deep, and as rich as could be made of the best manure. It is very unhealthy. After passing the bottom, I rose a bluff of one or two hundred feet and came on to the 'barrens' and 'prairies.' The prairies are generally termed second rate land, and the barrens third rate. Some parts of the barrens have been prairies, but the prairie grass has been killed out by feeding; and hazel

bushes then spring up, and oak, walnut, &c. come in.

'Rock Spring is on what is termed third rate land; yet I should think from the appearance of the soil and productions, that it is equal or superior to any farm in Goshen. The water at this place is nearly as good as father's well. The springs here, together with the ledge near, probably gave it the name of Rock Spring.

'I am at present engaged in writing for Mr. Peck. I study a little and read considerable, having access to a well chosen library and 30 or 40 periodicals weekly (mostly newspapers) from every part of the United States. It is now the busiest time of the year, as they are ploughing out their corn. They do not hoe it.

'Your brother, A. STONE.'

CHAPTER XIX.

He visits Allon—To his Pastor, on the state of the western Churches—To Miss J. T. on the Want of devoted Laborers—To Mr. D. I. on the same—School for Blacks.

'JUNE 11, 1831. Attended church meeting in the afternoon, and felt somewhat revived. Church meetings are conducted much as in Massachusetts, but other meetings are not.

'14. Toward night walked out and declaimed in the woods. Rabbits, crows and all sorts of birds took a peep at me, to view probably for the first time a caricature of Cicero.

'15. O how I long to be with friends at the East. I do not yet think that Illinois can be compared to my native land.'

On the 24th, Mr. S. started for Alton, 30 miles above Rock Spring, on the Mississippi, in company with brethren Paine, Smith and Going, to attend the Edwardsville Association. Upon the subject of removing the Seminary, he remarks, 'All is not right. Something ought to be done; something can be done; and something must be done.' 'The Association commenced its session on Saturday and concluded on Monday. All went on in harmony and order. A handsome collection was taken for domestic missions. We have more preaching here than at an eastern association.'

Under date of June 30th, in a letter to the pastor of the church in Cummington, with which he continued in connexion until his removal to the church triumphant, after having mentioned some things concerning which he was disappointed in Illinois, he adds, 'Were it not that Israel's God has sworn to redeem his people, and did he not "sit as a refiner and purifier of silver," an Egyptian darkness would brood here eternally over the prospects of that people whom I call "my people." You are ready to conclude, from what I have said, that I am homesick, and spend my time in the unavailing wish, O that I had never, contrary to the advice of all my friends, left New England. No such thing. My motto is, "Don't give up the ship." My fate for three or four years at least, is linked

with the church of Christ in the West, and I am determined by the grace of God to sink or swim with her. I have become acquainted with Dr. Edwards and some other engaged Christians. *They* seem like New England Baptists.'

In the same letter, under date of July 1st, he says, 'Let four or five young men, talented and ardently pious, come out here, determined to know nothing save Jesus Christ and him crucified, and let them act in concert, and great good would be accomplished. They must be men that would "go the whole," not disturbed by trifles, that can put up with any thing, conciliating and conceding, yet untiring in effort and determined to surmount every obstacle.

'In most places through which I passed in coming to the West, the Baptist cause was not so flourishing as I expected. Instead of discouraging, this fact presents the greatest incentive to action. The fewer there are to act efficiently, the more it seems there is for me to do. O my leanness, my leanness! I want a benevolence expansive as the ocean. I can see what that benevolence ought to be, and sometimes think I feel it, though selfishness is apt to prevail.

'I wonder what the brethren and sisters in Cumington are doing, and whether they have any religion except Sundays. The church in C. will never be distressed, unless brethren and sisters neglect to pray with and for one another. O, I hope that a spirit of brotherly love, forbearance and union will prevail in the church, and

then the Lord *will* build Zion. I should rejoice to meet with you, but as I cannot at present, I must be content, hoping that you pray for me.'

'Sunday, July 3. Enjoyed myself very well most of the day, in reading, writing and devotional exercises. Attended Sabbath school and prayer meeting. Read Ward's Farewell Letters. When shall I feel as I ought for the poor heathen?

'4. Independence. Attended a Sabbath school celebration at Belleville. A number of scholars spoke, and Messrs. Peck and Going made addresses. Monthly concert in the evening very thin.'

To Miss J. T.

'Rock Spring, St. Clair Co. Ill. }
July 7, 1831. }

'Much esteemed sister,

'Having a few leisure moments, I cheerfully devote them in writing to you.

'First, I would gratefully acknowledge the receipt of those articles you sent me, together with a line expressing a kind interest in my welfare. I was somewhat disappointed in not seeing you and your sisters at Goshen on the Sabbath preceding my leaving Goshen.

'It was hard for me to think of leaving my friends for years, and perhaps for life. "Some natural tears were shed." But then when I think of the sacrifices which we ought cheerfully to make for Christ and his cause, that little which

I have made sinks into insignificance, into very nothing. Could I be absolutely certain that nothing but the love of Christ and souls has induced me to act thus far, and could I feel that ardor in the cause, which it appears to me I can sometimes get a glimpse at as attainable, I think I could rush "through floods and flames," meet every danger, surmount every obstacle. O what a glorious sight would it be, to see even but a small band of determined spirits, combining and concentrating their efforts, knowing just what needs to be done, facing and bearing down all opposition to the accomplishment of their object, sacrificing cheerfully pleasure, ease, honors, property, every thing standing in the way of their glorious enterprise. Their work would be their pleasure; honors immortal they would have; and the Lord would take care to supply their temporal wants. And this sight will be seen. Yes; there are some already who begin to understand that they are not their own, and that every thing which can be done must be done. O that I were one! But I fear I never shall be, though I *do* mean to be. For this grand object, sister, we must pray that the Lord would raise up such; and you who have the care of children must pray and act just as if you expect that this will be the character of your scholars. Suffer me to speak a little here. I know what it is to wish the approbation of my employers and friends in school teaching, in short, to be popular. And this wish is right and commendable, when not carried too far; for no school can

flourish, unless it has this approbation. But this is not all, no, nor the principal consideration of a pious teacher. We should act as if there was some Judson or Whitefield, an Ann Judson or Deborah Wade, among our scholars; and God has placed us there, to be instrumental in their conversion, and in fitting them for their stations.

‘The churches here are lamentably torn by discord and party feeling. But I trust in God there is a star arising which will usher in the blazing day of a glorious sun. There is a considerable number here of those who will contend valiantly for the faith. All that is wanting, is a unity of feelings and plans and efforts; and blessed be God, this is commencing. There is a great deal to do here, and but few of the right stamp to do it.

‘I wish you to remember me, when none but God is nigh.

‘Your friend, A. STONE.’

To Mr. D. I.

‘Rock Spring, Ill. July 27, 1831.

‘Beloved brother,

‘When I sit down wearied with the duties, labors and perplexities of the day; when I look around and see no countenance but that of strangers, and what is more, when I reflect on the present condition of the western country and of the world, on counting up all the discouragements and difficulties that exist, my heart faints within me. O *then* how pleasant it

is to transfer my mind from such reflections to the endearing recollections of such friends as I know I possess in the far East. Friendship is something more than a name; and he who feels it, whatever be his circumstances, enjoys happiness. Yes; when I think of the distracted state of the church of Christ, and feel a kind of loneliness in saying to myself, that by the grace of God I will stand the ground though all desert me, and fall in the last entrenchment of truth, I think there is one at least who will stand with me, if not in the same battle field, yet in the same cause.

‘There is much, very much to do here, and but few of the right sort to do it. There are some who seem to be taking hold of the work. Habits and customs in various respects are different from what they are at the East, and modes of conducting meetings. We want hundreds of missionaries in the West, in Michigan, Ohio, Indiana, Illinois, and Missouri, to begin new; and in Tennessee, Kentucky and other states, to correct errors; and not merely in the western states, but in destitute churches and regions in other states. In the general rush to the West, many destitute regions in other parts will be left unimproved, of which “our folks” should be aware and occupy. Maine in particular claims the attention of the Baptists; for I do believe that those regions where mankind are obliged to labor most of the time for their support, are the places where liberty will be preserved longest in its purity, and the church of

Christ flourish most prosperously. Then we ought to establish two missionary stations immediately in South America, one in Mexico, one in Greece, and one in France. There are multitudes of other places which you know might be improved to the salvation of souls, if we as a denomination felt the true worth of souls. But these places which I have mentioned require immediate attention, and they can and must be supplied; and you and I will help do it.

‘Though we are situated at the extremes of the Union, let us not rest satisfied till our influence meets in the centre. Let “Expect great things, attempt great things,” be our motto. I know that this is to be brought about by personal piety, self denial, and effort; and I have vastly more need to exhort myself than others. Still it is pleasant to contemplate the subject; for “as iron sharpeneth iron, so the countenance of a man his friend.” Two or three of us here have agreed to set apart a little time each day to pray for more personal piety in the Baptist denomination, and an increase of faithful laborers. The more actively we engage in every effort, the more active we want to be.

‘A few young brethren present at the Baptist Union Meeting in Edwardsville which closed yesterday, got together to consult with regard to ways and means of promoting the cause of Christ. We formed ourselves into a union called the Young Men’s United Brethren Society of Illinois. The sentiment of the whole meeting was, “Let us do something.”

‘If ever you, brother, get a wife, get a *help meet*, not an ignoramus nor a toy, but a well bred, well informed, industrious, healthy, self denying, praying female. These are the points, depend upon it. *Not one* should be lacking. Every thing almost in the cause of Christ depends upon ministers’ wives. Farewell.

A. STONE.’

In his close observation of men and manners, Mr. S. doubtless had seen some occasion for the remarks in the last paragraph of the preceding letter. May the hint be wisely improved by that class to whom it is applicable, as a word in season.

‘July 29. Afternoon, went with brother Hough to see what can be done to educate the blacks. They are most ardently anxious to learn. P. wants to preach. B. says, We would ‘turn glory to God and ten thousand thank to you, if you can get a school going among us.’

Ready to every good work, while exhorting others to action, Mr. S. looked around upon every class in society, and inquiring into their condition, devised methods of advancing their welfare. The poor neglected blacks moved his sympathy, and he was as ready to aid in raising them from degradation and vice, as to promote any other object of benevolence. What he attempted, he did not relinquish without having done what he could, unless he transferred the concern to the management of others. And we

have reason to believe that the blessing of many who were benefited by his cares and labors, came upon him, for which he is now enjoying a rich reward in heaven.

CHAPTER XX.

To Mr. A. S. jr. describing the Country, and reconciling contradictory Reports—Birth day—School at Ridge Prairie—Rules of Diet—Plan to improve Time—A Reflection.

To his brother, Mr. A. S. jr.

‘Ridge Prairie, Ill. Aug. 9, 1831.

‘Dear brother,

‘This settlement is about 6 miles north of Rock Spring, and 12 south of Edwardsville. It is called as healthy a situation as any in Illinois. There are many things in this country which I like, and many which I dislike. Notwithstanding the fertility of the soil, one can travel at less expense in New England than here. Although the land is level, the roads are poorer and more dangerous than those over the Green Mountains. There are steeper ascents on some of the largest stage roads here, than can be found on the road from Boston to Albany. This is frequently the case in crossing ravines and branches at right angles, where advantage might be taken of the ground by crossing obliquely. Where there is any descent the roads wash very much. I lately passed the road between the Prairie du Rocher and Kaskaskia, which is most of the way directly

under the bluffs with a gentle rise and fall alternately, and in many places so bad, that it was with difficulty the carriage could be kept right side up.

‘Sudden changes of the weather are frequent, and the nights have been uniformly much cooler than in New England, blankets and comfortables not being oppressive. It must be admitted, I think, after all that is said by some to the contrary, that the country is not so favorable to health as New England. But few ruddy countenances can be seen, who have been here two years; so that I can tell a family recently from the East without inquiry.

‘There is one objection to this country which will ever remain, the want of streams of pure water, and consequently of mill seats; for the streams are muddy and often stagnant, falling so little as to furnish no mill seats. The mills are propelled by horse, ox, or steam power. The steam saw mills run very prettily and do a smart business. Ox mills are constructed on the principle of the inclined tread wheel, and are much the most common for grist mills, carding machines, &c.

‘With regard to soil, no country in the world probably can boast superior. The ‘bottoms’ are called the first rate land, the ‘prairie’ the second, and the ‘barrens’ the third. Yet if the best farm in Williamsburgh could be covered two feet in depth with the soil from the barrens, it would do no injury. You might take every ingredient you can find for the purpose in W.

and compound them in the best manner to form a rich earth, and you could not form one superior to that of that part of Ridge Prairie in which I am now situated. The prairie here varies from one half to one mile and a half in width, well timbered on each side. In passing through the corn fields, one is obliged to look up to see the ears, and I have seen some that a man could not *reach* with his hand.

‘This part of Illinois has been peopled chiefly with emigrants from Virginia, Kentucky, and Tennessee. The state of morals is generally very low, yet there are many pleasant families in this region, some having come to free themselves from the influence of slavery. There is a great change taking place in some of the western slaveholding states with regard to slavery, and many feel anxious to rid themselves of the evil.

‘It has frequently been a question in my mind, Which would be most desirable, to be a good general scholar and excel in no particular branch, or to excel greatly in one department, and for that superiority sacrifice others? I think this will well apply to the question, Which is preferable, New England or the West? New England has many advantages which cannot be had here, and we have some here far superior to New England. I have no hesitation in saying, that farmers enjoy themselves much better there than here. I might perhaps say the same of other professions. People are not so contented here as there.

‘When in Massachusetts, I have heard reports from this country representing it as every thing desirable, and other reports declaring it the worst of all lands, and both from respectable sources. I have been frequently at loss to know how to reconcile these contradictions; but it is now perfectly obvious. Imagine yourself trudging along a dusty prairie road in the middle of a hot summer’s day, with the heat of an almost vertical sun pouring upon you. Not a shade near; not a breath of wind to move the sultry air, which seems close enough to stifle you. You come to a little low log hut, which you can see through between the logs in a dozen places, without a tree to shelter it from the hot sun, which darts its beams upon it with sufficient power to nearly set it on fire. Perhaps a rickety fence surrounds a patch of ground, where the tall weeds have the mastery of whatsoever may have been planted. In the house, you will see a parcel of pale dirty children, some of them shaking in their rags with the ague; the wife a half naked disconsolate skeleton of a woman, and the husband stretched on a miserable bunk scorching with fever. You need travel but three or four such days, and make but a few such calls, before you are prepared to represent death and destruction as reigning triumphant in the land.

‘On the other hand, conceive a road winding among the trees, and yourself riding along it, towards the close of a pleasant day in autumn; the wild plums or the grape bending the trees

over your head beneath them. You come to a house situated in a grove skirting the margin of a rich prairie. You call, are made welcome, and feel yourself at home. You see acres of the stoutest corn, a granary with hundreds of bushels of wheat, and cattle almost without number. You may at such a time and place see all that is desirable in a country, without seeing any of its evils; and you would be led from this to conclude it was in fact the promised land. Even when seen under certain circumstances and at some seasons, in its natural state, it presents attractions superior perhaps to any other country. But still it is a country that cannot more than any other, of itself make one happy. And here is the mistake. Many imagine that in such or such a place they would be happy. The longer I live, the more I am convinced of this one thing, that true happiness consists in perfect contentment; and no one can be truly contented in a state of unreconciliation with God; and that the conscience of each unregenerate man, unless "seared as with a hot iron," testifies against him and makes him wretched, if not habitually, in moments of reflection.

'Tell father's family I am well. My love to all your family.

'Your brother,

A. STONE.

'Aug. 13. Thought on the subject of election: it is plainly a Bible doctrine. Called at a house for water: found a woman half Christian, half skeptic, if such can be. O that I could

feel as Christ, when sitting by the well of Samaria.

'15. "Time flies." This is my birth day. Twenty four years have gone away, no more to return. I have great cause for humiliation and prayer to God to make the remnant of my days more useful than my past have been. If I am to live, let me live to thee, my Saviour. If I before the close of another year am to leave time, prepare me for thyself. Teach me so to number my days, that I may apply my heart unto wisdom.'

About the 15th of August, he commenced a school at Ridge Prairie, in which he not only attended to the ordinary branches of school education, but also gave occasional lectures on botany, &c. which were doubtless very entertaining and useful. It was a principle with him in school teaching, to make every thing plain and understood, if possible, before he passed it; and also to give all the useful knowledge time and circumstance would permit; for he desired to be faithful as in the sight of God.

When Mr. S. was employed in his school on Ridge Prairie, Bethel settlement, Illinois, he probably penned the following

'RULES OF DIET.

'1. I will eat meat but once a day at most, and drink warm drinks but once a day at most.

'2. I will abstain from articles of food concocted of unripe materials.

'3. I will endeavor as much as possible to be uniform in time and quantity.

'4. I will shun excess in fruit, to which I am prone.'

Time he esteemed so valuable, that he was exceedingly careful not to waste any portions of it in idleness or frivolous conversation. He would always employ himself in labor or in study, or in acts of benevolence to those around him; and if a review did not afford some good account of the past, he noted in his journal, 'I have lost the day!'

Here is his plan for the employment of his time while a teacher at Bethel settlement, Illinois.

'Rise early, 15 minutes before 5 o'clock.

'After devotion, set immediately about reading or writing, till breakfast; and after, till 8 o'clock.

'Start for school at 8. On the way, learn something for declamation.

'A lecture once a week in school, on Wednesday.

'Leisure time at noon, improve in reading.

'Preserve a cheerful temper in school.

'At the close of school, read till dark, and write till 9 o'clock.

'Let no moment pass unemployed, but be active in every thing.

'In all things strive to realize my dependence on God, and cultivate a spirit of active piety.'

We resume his journal, with the insertion of an apposite remark.

'Aug. 20. Rainy. Parents should avoid scolding.

'21. Read Jones' Church History. Went to the African meeting, and heard from these words, "Who hath believed our report?" Repaired to the water, where four were baptized.

'23. This evening, prize declamation at Amherst. They are now improving their minds, and I am doing nothing scarcely for that purpose, but plodding in school. I am determined to make more effort to learn.

'24. How have I been living! I came here professedly to do good, and still I am, as it were, doing nothing. I have not that sense of eternal things which I had at Ashfield, and do not walk so circumspectly, but am more conformed to the world. By thy grace, O Lord, I am determined to live a more self denying life, and try to honor thy name. O give me a tender conscience, and a delight in thy service. Commencement at Amherst to day. Some show with pride their talents; some are disappointed.

'25. What can I do to day for the honor of God and the good of my fellow men? Teach me, Lord, and help me to perform. Lord, forgive my unfaithfulness.'

This is an inquiry worthy of every reader; "What can I do to day for the honor of God and the good of my fellow men?" And happy would it be for us each, having discovered duty,

with alacrity to do it. This would be living to purpose. And thus doing, we should enjoy the approbation of God, the testimony of conscience, and the satisfaction to perceive that we do not live in vain.

CHAPTER XXI.

To Mr. D. C. on settling in a new Country, &c.—To Mrs. R. C. on the Location of his School, &c.—Religion makes happy—To Mr. J. R. B. on a Night in Prayer—Expressions of Gratitude.

To Mr. D. C. his brother-in-law.

‘Ridge Prairie, Bethel settlement, Ill. }
 Sept. 1, 1831. }

‘ Dear brother,

‘ I intend to write to my friends in the East about once a month, and having promised to write to you, I now redeem that promise.

‘ Your principal inquiries will undoubtedly be concerning the country. I begin by making the old statement, that it is a “fine country.” But why is it a fine country? Because it has a soil that is inexhaustible, and no waste land. When this is said, “the story is told.” The land produces in profusion almost without labor. One who goes into a new country any where, must expect to fare hard for one or two years. People that come to this country generally make some wild calculations. From most parts they have been so used to woods, that they prefer to

dash in among a heavy growth of timber before settling on prairie. Besides prairie being healthier, I should, were I about to settle down as a farmer, rather draw my timber two miles and locate myself on prairie, than to go on to land wholly timbered. Farmers after living here a short time, would not take a timbered section as a gift and be obliged to improve it. The open prairie is the healthiest situation. Bacon is the prime article of food. The literary and religious privileges cannot be compared with those of New England.

‘I have thus far filled my sheet with information concerning “farms and merchandize.” We have bodies and exist in a material world, we should therefore take care of our bodies, and fulfil the duties incumbent on us as members of a civil and social community. But we have concerns of a far weightier import to attend to. We have immortal minds, and are to exist hereafter. That the world lieth in wickedness, and that we individually must become reconciled to God, or suffer the woful consequences, is the testimony of sacred writ. Besides every man’s conscience in a gospel land testifies the same, unless “seared as with a hot iron.” What then is a man profited, if he gain the whole world and lose his own soul? He may possess the finest farm, he may be surrounded with a pleasant family, he may sow and reap his fields, and engross his whole attention with his worldly concerns; but let him remember the “days of darkness, for they shall be many.” I know not

what your present feelings are with regard to religion ; but this I know, that if you or any other individual have not made his peace with God, the condition of such an one is most wretched. He that is wise is wise for himself ; but he that scorneth alone must bear it.'

To his sister, Mrs. R. C.

' Sept. 1, 1831.

' Dear sister,

' I am well, for which I desire to thank God. I am teaching a school of about 25 scholars, in a very pleasant neighborhood, perhaps as much so on every account, as can be found in Illinois. My school is held in a meeting-house of the Emancipating Baptists, and is most delightfully situated in the edge of a pleasant wood, up to which the wheat fields come, as smooth as Northampton meadows and richer. The wood is black walnut, hickory, persimon, (which bears a very good fruit,) oak, &c. Grape vines overspread the trees. Wild plums are very abundant ; they are a very rich fruit, better than any cultivated plum that I ever ate ; they are about the size of a partridge's egg, red, and taste somewhat like a peach and some like a cherry. There are acres covered thick with them. I frequently see wild turkeys. Deer are not plenty, though killed occasionally.

' Monday, Sept. 5. I am now at a meeting of the Baptists called Emancipators, which commenced last Friday. (The Emancipators differ

from other Baptists only on the subject of slavery. The congregation has increased to about 1000, many of whom are anxious to know what they must do to be saved, and some have been brought into the glorious liberty of the gospel. I think I am thankful to God that he is not limited to working in but one way; and though there may be some things that I do not accord with, yet I am not to condemn the whole.

‘My views and feelings on the subject of religion are the same precisely that they were in New England. I think I feel an increasing desire to live and die to the glory of my Saviour, to be what he would have me be, and do what he would have me do; and when I look around and see what is to be done, I almost wish I had a thousand bodies. But I ought to use the one I have better than I do. I wonder whether you feel willing to give up all for Christ; for unless you do, you cannot be his disciple. My love to all your family, and especially to father and mother. Use your influence to have them made as comfortable as possible.

A. STONE.’

‘Sept. 11, Sabbath. Attended my African school for the first time. Of 25 scholars, but one reads.

‘Oct. 1. Kept the day as a fast. O Lord revive thy work. O that I were humble, spiritual, and devoted, as I ought to be.

‘2. Communion in the evening. Felt my heart melted in some degree; may it be entire-

ly so. Witnessed for the first time the washing of feet. I do not view it as obligatory. One man found the Saviour, and was exceedingly happy.

' 3. Thousands probably at this moment are praying to God for the success of missions. Why do I not feel more on this subject? When will the love of Jesus constrain me entirely? Let me spend and be spent in the service of the Lord, and that willingly and with delight.

' 10. Sunday School concert in the evening, which a considerable number attended.

' 16. Sunday School as usual; 10 in my class. Went to the African school; found the people at meeting. The Africans have religion worth possessing: it makes them happy here, if nothing else.

' 17. How soon, alas, do the firmest resolutions fail! And what can be done? If I reason, it is in vain. But let me henceforth trust more in God. "To whom but thee shall mortals go?" Thou hast the words of eternal life. Lord, direct me in what is duty. Had more freedom than usual in prayer.

' 18. How little do I grow in grace! Perhaps none. Search me, O God, and know my heart; try me, and know my thoughts, and lead me in the way everlasting.

' 27. At meeting in the evening, spoke on the importance of being sincere in prayer and uniting with those who speak.

To Mr. J. R. B.

'Ridge Prairie, Nov. 20, 1831.

'Very dear brother,

'I think you must either have forgotten me, or your letter miscarried. This I believe makes you indebted to me three, since I have received one from you; but though you leave me to guess your thoughts, I will still show you mine on paper. I am not sure that I have written you since coming here; but if not, you owe me two on the "old score."

'There is not one here, to whom I feel free to unbosom myself, when trials and temptations are let loose upon me. I sometimes feel a strange loneliness, and wish I could for a few hours enjoy the company of some New England friends; yet notwithstanding I so much long for your conversation and sympathy, I cannot wish you here, for under present circumstances I think you will be more useful where you are. If the inclination of the mind be right, we can be useful any where.

'Brother B. do you remember Ashfield scenes? I think you do. I look back upon part of that time we spent there as the happiest in my life. But O how dark were some of my hours! You remember, about the time I felt so low, that I was absent from my room during one night; and that in the morning you asked me where I had been, and I told you that perhaps some future day I would let you know. I will tell you. During that time of darkness in my mind, what

troubled me most was, that I feared I had not that grace which would support me in time of temptation and trial, should it ever come upon me, and consequently that I had not the true grace of the gospel. The question would often come into my mind, 'Now if you were called to such or such a trial for the sake of your religion, would not your courage fail and you deny your Master?' Among other things which were presented to my mind, (by what agency I cannot tell,) was this: 'You have not even love enough to your Saviour to imitate his example.' I think you will remember that pretty hill back of Mr. Smith's. Something seemed to say to me, 'If you are a true disciple of Christ, you could deny yourself one night's sleep, and pray on that hill during one night.' In vain did I reason that it would produce no good effect, that it would be of no merit. 'It is a test of your obedience,' would be the reply. And at length one night, when you I think started to give a chemical lecture upon gas, I went on to the hill, where it was covered with those trees, and spent the night.

'Wishing you prosperity and adversity as the Lord shall see best, and especially the light of his countenance, I must bid you farewell.

A. STONE.'

'Dec. 4. Brother James Lemen preached on the barren fig tree. I felt ashamed and distressed before the Lord. Read in Doddridge's Rise and Progress, and spent some time in trying to

pray. Spent the evening at brother Hart's in reading aloud the memoir of Mrs. Judson.

'With gratitude to God would I remember his goodness to me in the way he has led me. O why was I caused to think and act on the subject of religion, while many of my associates are now living according to the course of this world, and some of them, alas, have left time without hope! O the unbounded, the unmerited mercy of God, and this day bears testimony to it! How vain, how wandering were my thoughts in his house this day! Yet after my return to my home and my closet, he has I trust condescended to visit me with kind rebukes, and with some sense of eternal things. And can I hope that he who died for sinners owns me for his own, me, so proud, so vain, so worldly, so unbelieving? I hardly dare hope it. Yet he is willing to receive the very chief of sinners. O that my heart could relent! O that I could feel daily an entire devotion to him, and an abiding sense of eternal things! Create in me a clean heart, O God, and renew a right spirit within me. May religion be revived in my heart, in my school, in this settlement, and in the world, pure and undefiled.'

CHAPTER XXII.

To his Mother, an Expression of Affection—To Mr. D. I. on Lack of Friends, &c.—New Year.

To his Mother.

‘Ridge Prairie, Ill. Dec. 13, 1831.

‘My dear mother,

‘With pleasure I devote the remainder of this evening in writing to you, for I think you will still be glad to hear from me once in a while, though I may have often caused you painful feelings by acting contrary to your wishes, many times probably needlessly, for which I sincerely ask your forgiveness. Though I write more particularly to you, yet father will consider what I write as also addressed to him.

‘My health has been good since coming here. I do not know but this country favors my health as well as New England. People must expect to be sick and die in any country; but still I do not think that on the whole this is quite so healthy a country as Massachusetts, especially for foreigners. The countenance has a much more sickly cast here than at home, (for I shall still call New England *home*.) When I first came here I thought the people were all going to die of the fever and ague, so great a contrast did their pale faces present to the ruddy countenances of the Yankees; and now I can tell those recently from the East by only seeing them. Children raised in this country, except on the

'bottoms,' are as healthy I think, and have as little sickness as at the East.

'I am very much pleased with this settlement. My school is at present small, but I expect soon, when people finish gathering their corn, to have 50 or 60. I think from what I hear, that I am as yet pretty well liked. The principal complaint is, that I do not "hickory their backs" enough. Boys and girls full grown attend.

'I should be glad to spend a few evenings at father's fireside occasionally; but that is what I do not expect this long while yet, if ever. I hope you are in a situation that the remainder of your days may pass happily away. I received a letter from Rachel, stating that there was some revival in Goshen, which I was glad to hear. Still I am afraid many will be left to "despise and wonder and perish."

It seems a wonder of wonders that I ever was induced to consider on my latter end. When I look back upon my past life, I can see that the goodness of God has followed me in all my way. The Lord has thwarted my fondest plans, which seemed hard at the time, but now I can see plainly that it was for the best. It appears to me that a long life arduously spent in his service is none too much! No. When I reflect on it, I feel as if my highest wish would be to spend and be spent for him. Every cent of property, every particle of influence, which he may loan me, I hope to appropriate to his cause. And yet I am probably one of the greatest sloths in his service that ever he permitted to live.

‘I hope and pray, my dear mother, that you feel an increasing zeal for the cause of that precious Saviour who shed his blood for you and me, and that you are becoming fast assimilated to the happy disposition and feelings of that holy company with which you and I, if washed in the blood of the Lamb, shall mingle. When I consider the worth of the soul, the shortness of time and duration of eternity, I wonder at the indifference manifested by the great majority to so all important a subject. But then, when I reflect on the fascinations of the world and the hardness of the heart, it is rather a wonder that any are saved.

‘You used to express doubts whether I cared much for my parents and friends at home. This was not true; and even had it been, while I was in New England, there is scarcely a day now, when separated far from you, but what I feel the evidence that your doubts were not true.

‘That the last years of your lives, my dear parents, may be peaceful and happy, is my sincere desire and prayer. And if we live the lives of the righteous, should we no more see each other’s faces here, we may hope to spend a blissful immortality together, in a world where sorrow never enters. May this be our high aim, and at last our happy lot.

‘From your affectionate son, A. STONE.’

To Mr. D. I.

‘Ridge Prairie, Bethel settlement, Ill. }
 Christmas eve. 1831. }

‘Dear friend and brother,

‘While thousands are delighting themselves in carnal mirth, my delight and pleasure shall be in addressing a friend on whom my busy thoughts often rest, though separated far from me. I received yours in due time; and if you have a friend from whom you receive intelligence, you can imagine my feelings in the perusal.

‘The pleasure I received on finding myself esteemed by you, was in a great degree dashed by the reflection, that that esteem resulted from an incorrect idea in relation to my character and worth. Let me earnestly, *most* earnestly request an interest in your prayers, that the love of Christ may constrain me constantly. I never was so much engaged as I ought to be; but it appears to me that I am growing remiss in the Redeemer’s cause more and more. The reasons for this are many, but none of them excusable. One is, I am alone. True there are many good Christians here; but there are no I. and B. and A. at least not to me. People here too look upon me as one by myself. Though they are very kind and cordial in their friendship; yet from difference in our manner of education, habits of thinking, &c. there is not that interchange of sentiment and communion of kindred spirits, which to me is so desirable.

‘Do you ask what are my prospects for the

future? Providence only can reveal. So far as I can judge, I shall never see it my duty to be a preacher. If I know my own heart, it is my sincere desire that I may be fitted by divine grace for that important, honorable and glorious work; but I think there is less and less probability that this will ever be the case, should my life be spared. I know of no employment more probable than school teaching. When my school closes, my present calculation is to study under the tuition of father Loomis at Alton.

‘Sabbath schools are generally prospering. There are difficulties in their way, which one unacquainted with the country does not consider. I have been engaged in two the past summer, (one black,) both of which are suspended, one till spring, and the other till a stove can be procured for our meeting house. O this proud heart of mine! If I am made useful in any measure, I am prone to take a little praise to myself.

‘This settlement is advancing in improvement in various things. They are mostly Emancipators, and have two of the ablest preachers of the denomination. Some who were violently opposed to temperance societies, tract and missionary operations, have lost their prejudice. We have lately procured 15 dollars’ worth of S. S. books, and money for a large stove in the meeting house. From recent visits to several families, I think our Sabbath school will be larger than in the summer. Some scholars seem to possess lately something of an inquiring

spirit, which I hope will end in the great inquiry, "What shall I do to be saved?" I was rejoiced to hear from your Sabbath school and Bible class such news as you communicated. I wish that I could communicate the same to you.

'We have had some additions, but no general revival. Religion is conducted more by the job here than you are accustomed to see. What I mean is, that when there is a meeting, there will be an eruption of feeling, (if I may use the figure,) and then perhaps there will be no more said or done for a fortnight or month. Preachers from the East frequently miss the mark widely, in not being acquainted with the habits and manners of the inhabitants. People must conform in a measure to the customs of those with whom they associate, however repugnant it may be to their former notions.

'That the Lord will make you eminently useful as a minister, is the ardent and daily prayer of your friend,
A. STONE.'

'Dec. 26. Heard of the party last night at brother L.'s with sorrow. When will Christians live like Christians! I think I am remiss in making religion the great subject in all my communications with the world.

Dec. 31. Took my farewell of coffee in the morning. Started early for Rock Spring and arrived before breakfast. Worked at the press with brother Smith till 12 o'clock, when meeting commenced. Fourteen preachers present. Became acquainted with brother Bartlett and wife, with whom I had a pleasant interview. If

I ever marry, I pray the Lord to grant me a pious wife. After meeting, a number of us went to the Seminary and prayed till past midnight. An interesting time. Thus we began the new year. May it be continued in prayer and serving God by all there present.

‘Jan. 15, 1832. Having commenced a new year, how should my heart be melted in gratitude to God for his goodness the year past! My only hope is in the Lord. I know I cannot do as I ought; I cannot have one right thought without his aid. But he can turn my mind as easily towards himself and eternal things, as he could the hearts of those of old whom he blessed. Dark to human sight are future events. How eventful will the present year probably be, as it is enveloped. May it be eventful in good. May each moment of my life be spent so, that the review from a death-bed may be pleasant. I am almost in despair; yet there is one sheet anchor of hope, that is the mighty power, the entire ability of God. He has my heart in his hand, and he can mould it as easily as the potter the clay. O my Maker, make me willing to be any thing; make me a clean heart, I pray thee, for thy Son’s sake. Amen.

‘Sunday school organized with 54 scholars. Brother Joseph Lemen preached from Prov. viii. 17. “I love them that love me; and those that seek me early shall find me.” Spent part of the afternoon in prayer. Conversed in the evening on family prayer.

‘22. Sunday school recited for the first time

since procuring the library. Chosen by the first class as their teacher. I feel too little the worth of the immortal soul. O that the Spirit of the Lord would guide me and the other teachers. I want that mind which was in Christ Jesus. I want to feel religion all the time. Read in meeting some intelligence from Burmah, and prayed. Read this evening A. Dickinson's sermon to professors on the subject of temperance, and Memoir of S. J. Mills.'

CHAPTER XXIII.

To Mrs. R. C. on the Responsibilities of Professors—To her Children, on Temperance, Sabbath School, &c.—To Rev. D. W. on Manner of Meetings in Illinois, and the sort of preachers needed—Love to Christians—Leaves Bethel settlement.

To his sister Mrs. R. C.

'Ridge Prairie, Ill. Jan. 1832.

'Dear sister,

'I was truly glad to hear from you, and hope that I shall often be favored with a letter from you. But I was glad principally to hear of the revival in Goshen, and that you had become decidedly on the Lord's side. I will not however dissemble to you, that I was sorry to hear you had united with the Congregational church; but if you can persuade yourself that you have gone in that way which the word of God pointed out most plainly, I am content; and if not, I hope the love of Christ will constrain you to obey even the "least of his commandments."

‘ How great is the responsibility resting upon the professor of religion. Almost every action and word has a bearing upon the destiny of those around. If the individual live as he ought, that influence will be salutary; but if he disgrace his profession, what a reproach does he bring upon the cause of Christ! Eternity only can tell the injury done to immortal souls by an ungodly worldly professor.

‘ You need not be discouraged, if you find difficulties and self-denial in the Christian course. This vain world is not a friend to grace, to help us on to God. I judge him who endures most for the cause of Christ to be the most favored of the Lord. It appears to me, that it would be my first wish, to wear out my life in the service of the Lord; but I despair of ever doing much good. I suppose from the conversation I have had with you, that you have a comfortable hope for me; but I know scarcely a professor for whom I do not have more charity than for myself. I almost wish sometimes to get into some obscure corner of the earth and live unknown, and die there. Sometimes people have asked me if I do not intend to preach. If they knew me as well as I know myself, they never would ask me that question. When I look at myself, it appears to me that I am not fit for any thing, preaching, keeping school, or any thing else; and I sometimes fear that I shall be left to bring some great reproach upon the cause of Christ. Still the Lord is very good to me. My life and health are spared, and I have every

temporal blessing which I can ask; and my prayer is, that my portion may not be in this world.

‘To the children.

‘While I am writing comfortably seated with the doors open, or wading ankle deep in the mud; you are probably housed up with a quarter of a cord of wood on your fire, or wading through the snow up to your arms. Winter set in about the 20th of November, and continued severe till about the first of this month, since which time we have had what in New England would be excellent sugar weather. I board a mile from my school, and it is mud, mud all the way.

‘Drinking whiskey is going out of fashion here. I have my scholars write composition, and there is no subject so often chosen as whiskey drinking. It is attacked in prose and verse. I have been correcting a composition this evening, which covers a sheet of paper, written by a boy about Edwin’s age; the subject was, Which had a man better take, whiskey or arsenic? I do not remember whether Edwin and Ezra belonged to the temperance society before I came away or not; if not, I hope they will join, and live up to their pledge of temperance.

‘I hope, children, that you attend the Sunday school. But do not think that merely attending will do you any good. No; unless the truths you there learn sink down into your hearts and remain, producing repentance and faith in Christ, so far from proving a blessing, they will only aggravate your condemnation

‘Your mama writes me that there is a revival in Goshen. How glad should I be, to hear that you and others of your companions had a part in it. You will remember that half your number have been taken away by death; and now you are left, either to improve the space given you for repentance, or fill up the measure of your iniquities and finally sink under the displeasure of an offended God. Why will you not think of these things before it be too late? Remember that you must be born again, or you cannot see the kingdom of God. And such is the instruction and light which you have on the Scriptures, that probably a very few years, and perhaps months, will decide your eternal state. Let me close then, by earnestly entreating you to repent young.

A. STONE.’

‘Feb. 1. How little spirituality! How much worldly-mindedness! I do doubt whether I ever was a partaker of the grace of God. Thou knowest, O Lord, that it is my desire to be made like thee. O take away this love of the world, and let me find my all in thee, love thy word, thy people, thy worship, thy Sabbath, and every thing that pertaineth to thee.’

To Rev. D. W.

‘Ridge Prairie, Ill. Feb. 19, 1832.

‘Very dear pastor,

‘A copy of the Minutes of the Massachusetts Convention lately fell into my hands, the perusal of which brought so fresh to my memory New Eng-

land friends, and especially yourself, that I cannot deny myself the gratification of devoting a few moments in writing to you. Often do I think of you, and feel sincerely desirous of your welfare and that of your family, together with the little church committed to you, of which I am permitted to call myself a member. I need not tell you that I was rejoiced to see by the Minutes, that the Lord had visited his heritage in Cummington. May he increase the work a hundred fold.

‘Through the abundant goodness of the Lord, my health has been good since coming here, although last season has been called the most sickly of many past. And what is more, I am contented. I have not yet regretted leaving Massachusetts. When my present school shall have closed, I expect, after a trip through the western parts of Missouri, to study with father Loomis at Alton. I am as undecided as ever with regard to my future course; most likely it will be teaching. Preaching would be my delight, I think, though an arduous work, were I possessed of the requisite qualifications; but a knowledge of my deficiency forbids entirely any thoughts of that sacred work.

‘You would be surprised, were you to witness the manner of proceeding in meetings here, and the contrast in the deportment of the same individuals at different times. Enter a meeting, and from the feeling manifested you would judge that there is a great excitement among the people. Visit them on their farms the next day,

and you might perhaps hear the subject of religion mentioned, and perhaps not. As you said of a certain brother, "it is their way." You will be best able to judge whether it is a gospel way. The church here are Emancipators. They generally hold to the washing of feet, and are a little more Arminian than the New England Baptists.

'This state is destined to become one of the most populous in the Union. But the church of Christ will never flourish here, as it will in the mountainous regions of the United States. I have no doubt that the church will eventually overspread the whole earth, plains as well as hills and dales; but it is among those rugged portions where the rich gifts of nature are scattered more sparsely, that civil liberty will hold its strongest empire, and least worldly-mindedness and most love will prevail in the church of God; and in such places the progress of religion will be seen most cheering.

'Spiritual men are wanted every where; men constrained by the love of Christ. The preacher who can preach in any place and under any circumstances, who can turn to advantage every occasion which may happen, who will never meddle with politics, will dress plain, be ready to yield to the caprice of the people, yet decided and persevering, in short, who can become all things to all men, such, if he can be found, is the preacher for this country. One whose voice 'grates harsh thunder,' rather than flows in smooth accents, would please the people.

'It appears to me that I am losing spirituality of mind every day, (if I ever had any.) This is discouraging to write to a distant friend; but I wish to enlist your sympathies and prayers. I do not wish you to pray for my worldly prosperity; but that I may be made a humble follower of Jesus, and be kept from the evil that is in the world. I can have Christian society here; but they do not seem like those who meet in brother Williams' little room where I first saw you.

'My love and best wishes to all your family, and every kind friend in C. May the Lord prosper your work.

'Your humble servant, A. STONE.'

'Feb. 19. Wrote this evening to Elder Wright. Why do I feel an attachment to Christians? Is it because I feel like them? because they are holy and I love holiness? or because my name is among them, and I feel a kind of party interest? I think my situation is not very favorable to growth in grace. The work is thine, O Lord.

"Make me love thee more and more,
If I love at all, I pray:
If I never loved before,
Help me to begin to day." Amen.

'22. Felt some consolation this morning in reading from Isa. xlv. 22. "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins: return unto me, for I have redeemed thee."

“Blest is the man, forever blest,
Whose guilt is pardoned by his God;
Whose sins with sorrow are confessed,
And covered with his Saviour’s blood.”

‘March 8. Alas, at what a distance I live from God! When I pray, I do not feel in his presence; and this world seems to engross almost all my thoughts. O that I may love religion more, and the world less, that the word of God may be sweeter than honey to my taste.

‘18. Spoke to the Sabbath school on the sufferings of Christ, and prayed. Heard of the proselyting of the Mormonites. O Lord, preserve me from the errors that are abroad in the world. Feel more and more my need of the grace of God.

‘25. Attended the Sunday school at Bethel for the last time. Spoke to the scholars on the importance of immediate repentance. Was somewhat stirred up by a sermon from Phil. ii. 12, 13. “Work out your own salvation with fear and trembling,” &c. Felt this afternoon in secret prayer in some measure as I used to feel in Massachusetts. Whatever the Lord denies me, I pray that he would give me his grace. This week may prove eventful in my life. I pray that the Lord would kindly guide me.’

Among his many valuable papers, Mr. S. left an entertaining Dialogue on Intemperance, containing many shrewd passages which he undoubtedly prepared for the use of his school at

some exhibition or examination. Also, an Address on Temperance, delivered at the close of his school, probably at Bethel settlement, where he was very useful in improving the moral condition of the inhabitants. And likewise a Vindication of the operations of the Baptist Board for Foreign Missions, in the prosperity of which he felt deeply interested. These productions are all worthy of perusal, and several others not particularized; but to insert all that his pen has given, would swell this book beyond a suitable limit: they must therefore be omitted.

CHAPTER XXIV.

At Rushville—To Mr. F. P. S.—The Mormonites—He affectionately recommends Religion—At Beardstown—Studied at Edwardsville—Devotional Remarks.

'APRIL 20, 1832. Went to Rushville. Fell in company with a man from Jacksonville, who is not a professor. Hundreds of non-professors live on the failings of professors. This shows the importance of professors living in accordance with their profession. Met a cordial welcome at brother Logan's. Conversated on the state of affairs, and the churches of the "Military Tract." The fields are truly white for the harvest.'

To his brother, Mr. F. P. S.

‘ Rushville, Schuyler co. Ill. }
April 21, 1832. }

‘ Very dear brother,

‘ I received your letter in due time, and have been prevented from answering it before only from want of time. I was near the close of my school, when I received it, and have since been traveling most of the time. I have been to Kaskaskia, and Waterloo the shire town of Monroe county, spent about a week in Edwardsville and Alton, and am now, as you see by the date of my letter, at Rushville, the county seat of Schuyler county. This is a fine country of land, and settling rapidly. The prairies are rich, the timber is good, the streams pure, with rocky beds. When I started from Edwardsville, I intended passing through Schuyler, Fulton, the lower part of Knox and Peoria counties, before I returned, but was unable to travel.

‘ The Mormonites are making progress in this state, and numbers of deluded fanatics are joining them, and preparing to set off for their New Jerusalem, which they say lies in Jackson county, Missouri. They preached in the neighborhood where I have been teaching, and a number were favorably disposed to their doctrine. After they were gone, a certain individual, a Methodist exhorter, followed a number of miles, in order to join their sect in full by being baptized by them. He rode with such speed as to soon tire his horse, when he dismounted and ran on

foot. He at last overtook them, was baptized and ordained a Mormonite preacher. On his return, he attempted to perform a miracle, by walking on the water of Silver Creek, which was then very high. He arrived safe at the other shore. His ability to swim, however, not his faith, saved him. He became violently deranged; and on reaching home, commenced destroying his property. An elegant fancy clock was first demolished and committed to the flames. French bedsteads, tables, trunks, chairs, &c. followed in succession. And strange as it may appear, his wife, instead of attempting to hinder him, seemed actuated by the same spirit and joined in the work of destruction by burning a large stock of clothing, the fruits of her industry for years, and broke her tea sets and other ware. The neighbors arrived just as he commenced knocking off the roof and weather boarding of his house. He has been confined most of the time since. His language is dreadfully profane. His conduct and that of his wife blasted the hopes of Mormonism in this region for a season.

‘I had thought, when I commenced my letter, to have devoted the greatest part of it to religious subjects; but I hardly know where to begin or what to say, for I reflect that what I write on this subject may perhaps not be so acceptable as if I spoke on another subject. But, dear brother, believe me, when I tell you that I never spoke to you on this subject, from the desire to hurt your feelings or make your enjoy-

ment less; for I think that there is no person on earth to whom I ever felt a stronger natural attachment than to you, and whose happiness I have more sincerely desired. I do not write to exhort you to any particular duty, but to ask a request of you as a brother, which I hope you will not deny. It is, that you will read the Bible carefully and constantly; and that while you read, you will desire of the Lord, that if there be a truth there revealed in which you have any great interest, you may be able to find it and consider it; that if there is any thing there, which relates directly to your own personal business, you may know it in season.

‘ You doubtless sometimes think me in some measure foolish. But admitting it to be so, all will be right at last. If one thinks and makes too much of religion, it will not harm him in the judgment day: all will be well. But if on the contrary one should chance to think too little or too lightly of it, he cannot be excused at that great day. Besides, I think it is impossible to run the Christian course, without appearing to act very foolishly in the eyes of those who do not consider the infinite importance of the religion of Christ. I am astonished, that I do not possess more of that humble and teachable spirit which Christ requires, and which must doubtless appear foolish to those whose pride of heart is unhumbled. I am often afraid that I have not the Spirit of Christ in me, and that I shall finally come short of the glory of God, and be dashed in pieces as a vessel in which the Master

has no pleasure. Still I think my first desire would be, that, let others do as they please, I would wish to live in the service of the Lord, whether in prosperity or adversity, wealth or poverty, sickness or health; and I wish others to do the same. I think it is of very little consequence what betides us here in this world; at the longest it is but a few years, and then eternity follows. I wish to hear from you often. My love to father and mother, brothers and sisters. The happiness of the last days of father and mother depends much on you.

‘Your brother,

A. STONE.’

‘April 26. At Beardstown made some inquiry with regard to Sunday schools, and felt somewhat stirred up on the subject. Determined to visit every professor in the place. Mr. Fink, a Methodist, entered deeply into the subject, and accompanied me in my visits to the remainder of the professors, all of whom we found favorable to Sunday schools. Ten met in the evening, and pledged themselves to use their influence and effort in the cause. Found 15 professors in the place.

‘May 5. At Edwardsville. Arose in the morning and commenced raising blood. Became sick and exceedingly weak. If this be a warning to me to prepare to meet my God, O may I be fitted by his grace to stand in his presence clad in the righteousness of Christ. How little of the week has been spent in the

service of God. Prepare me, Father in heaven, for what is before me, and let me feel thy love.

'14. Brother Peck almost persuaded me to take a S. S. agency. Attended S. S. concert. O for more grace to live devoted to God. I wish to have every motion governed by the love of God.

'16. May my time, my studies and talents be entirely consecrated.

" Give joy, give grief, give ease or pain,
Take health or friends away ;
But let me find them all again
In that eternal day."

'18. There is too much conformity to the world in the church. When will the time come that all who have been bought with the precious blood of Christ will feel an equality like brothers and sisters.

'20. Studied some in Euclid and botany. Worked in the garden most of the forenoon. Went down town in the afternoon, and went to fish with Drs. H. and E. Sung in the evening. On review I cannot see that I have done any good to day. Heard of the defeat of our troops by the Indians. Poor fellows! most of them unprepared for the solemn scene of dying.

'23. Talked on the subject of shouting, &c. at meeting. Felt hurt at insinuations and reflections cast out by a brother. O Lord, thou knowest the heart; and if I am thine, help me to live so as to have the constant witness that I

am thine ; and make me willing to be esteemed little by others and not so religious.'

'June 1. Had good success in study. Attended meeting in the evening and prayed. How astonished am I, that I live at such a distance from God. Can it be that I was ever brought nigh by the blood of Christ? Be this my constant aim, to follow Christ as closely as I can.

'2. One year ago this day I landed in Illinois. Set apart this day for prayer and fasting. Spent a part of it in writing, and visiting for S. S. scholars.

'3. Taken last night with a violent diarrhœa. Had fever all day and pain my limbs. Could not fix my thoughts profitably on any subject.

'5. Still taking medicine, though much better. I want to feel the Lord's goodness constantly constraining me, and live ready to die any moment.

'10. Took a ramble to establish S. S. Visited and procured 20 scholars at Hump Ghent. Called at Eastabrooks, and concluded to revive the school there.'

CHAPTER XXV.

To Mr. S. W.—Recollections of the past—Manners and Customs—To the S. S. Children at C.—A minister on the Military Tract—Wants of that Tract—He conforms to the People—Alton Seminary.

To Mr. S. W.

‘Edwardsville,’ Ill. June 24, 1832.

‘Very dear friend and brother,

‘I have delayed writing to you longer than I thought I should when I left, but still that does not excuse you from writing to me in this land of strangers. You can hardly conceive how pleasant it is to receive intelligence, especially if it be cheering, from a friend o’ Auld lang Syne.

‘It is not a matter of wonder that we should forget or think but seldom of one who is far from us or long absent, when we are surrounded by others to whom years of intimacy and endearments have attached us. But let us be separated from all those who partook our joys and shared our sorrows in youthful life, and their remembrance will be graven on our hearts. We cannot be made to forget them. Such is my remembrance of friends at Cummington, among whom I delight to recall to mind yourself and family. For your kindness to me, while residing under your roof, I would now take occasion to thank you. Perhaps I may never be permitted to take a seat in that little room again, but never will its image be erased from

my mind, never will its scenes be forgotten. I have often thought *that* a hallowed place. There was the final conclusion formed of offering myself to that band of brethren and sisters, who I hope are walking together in love, and growing in grace and in the knowledge of God. O how does my heart desire their welfare, while I write. Yes, I do love the brethren; but I fear that it is not merely because they bear the image of Christ. I ask not for *wealth*. What is it? A snare. I ask not for *fame*, though I am sensible that an unholy principle of ambition lurks in my heart. This too is fleeting as the early dew. I ask not for the *pleasures* of this world. They fade. But let me have a portion with the followers of the Lamb, however poor, however despised, and I ask no more.

‘ Though deprived of many privileges which I formerly enjoyed, I am perfectly contented. I have not as yet seen cause to regret leaving Massachusetts. I have spent seven months since coming here, in teaching school. Fighting, gouging and biting are not so fashionable here as formerly; still fights, bloody faces, crippled fingers, &c. are no strange sights. Manners and customs are very different here, from what they are in Massachusetts. The style of preaching and of worship in general is different. I have become so accustomed to the manner of proceeding, that I do not think of its being singular, except when my mind happens to wander to my native home. The delivery, pronunciation and grammatical construction of

some preachers "out Herods Herod." I heard a Baptist preacher not long since, who is called "tolerable" here, for a young preacher, begin his sermon in this strain:—"I have heard it said," said he, "that little preachers should take little texts; but I don't think so. I think little preachers should take great texts: for it is evident, that small preachers with little texts, must make a "poor out;" but little preachers with the help of big texts, may bring something forward to profit the people. So I will read you my text, which you will see is a big one."

'Tell the Sunday school children, that the children here are not so highly favored as they are. I was in a place a short time since on the Illinois river, where lived two little boys, one nine, the other eleven, who regularly on the Sabbath paddled across the Illinois and walked eight miles to a Sabbath school to learn. This was the only opportunity they had of learning to read, and this is better than some have, though there are no great numbers of children that have not some chance of education. There are very many adults that cannot read: in some parts the number is very great.

'There is a Sunday school in this place of 50 or 60, together with an infant S. S. of above 30. I have relinquished my class in this school, and now attend two schools, one eight and the other five miles from this place. In the first mentioned, we met for the first time last Sabbath. But one professor besides myself, and she came as a scholar. One came with a babe in her

arms, determined to embrace the opportunity to learn to read. Several grown up were unable to read. Poor things, I pity them. They have not had the instruction which those have who get together every Sabbath at C.; and how will they rise up in judgment against the S. S. children in C. who hear from Sabbath to Sabbath the truths of the gospel and neglect their precious souls still!

‘There are some good fruits of Sunday schools, even in these western wilds; I mean spiritual fruits. I was lately on an excursion to the “Military Tract.” This is a destitute region; and little did I think of seeing little children there, of eight or ten years of age, exemplifying the religion of Jesus in their lives, and of hearing them relate so clearly the dealings of God with their souls. But so it was.

‘I have mentioned the Military Tract. I wish I could lay before you the wants of the people there, and the need of missionaries, humble, devout, unassuming missionaries. Imagine yourself, if possible, entering a rude cabin, (I cannot call it a house,) 14 by 12, built of logs, and “chinked and daubed” with mud from the prairie, the entrance scarcely high enough for a man of common stature to enter without bowing. What do you see within? Why, a family of half a dozen small children; and of inanimate things, you see four or five chairs, a plain table, two decent beds, a few kitchen utensils under a shelf or two on which is neatly arranged what little table furniture is possessed

by the inmates. You see also a little bookcase, on one shelf of which is a Bible, Hymn Book, Fox's Book of Martyrs, Memoir of Mrs. Judson, Doddridge's Rise and Progress, Butterworth's Concordance, and a few Tracts; and on the other, a small Sunday school library. And as to the rest, save a ladder which leads into the loft, where the children sleep on pallets of straw, you see logs, bare logs, with mud between them. And who lives there? A minister, a Baptist preacher, the most efficient one on the Military Tract, and I had almost said, the only one; a man who, for his love of the souls of men, has sacrificed 900 or 1000 dollars; and who, unless he is helped more efficiently from abroad, will, by his exertions in the cause of Christ, reduce himself to absolute want; a man who in youth had no opportunity of education, who now thirsts for information, but has not the ability to procure books and other means; one who rents his little prairie farm of 40 acres, and travels over Schuyler, Fulton, Knox, McDonough, Adams, and Pike counties, preaching, constituting churches, baptizing, distributing tracts, advocating Sunday schools, temperance societies, and all the benevolent movements of the day, which through ignorance, as many now do, he formerly opposed; and who, on his return to the bosom of his family, though he meets the smiles of a tender companion, is destined to hear the anxious inquiry, "What shall we do for clothing for our children, and where shall we next get corn, for we are almost out?"

' You, at the East who dwell in ceiled houses, what do you think of this? It is no fiction. I have seen it, and more. How think you, would some of our eastern preachers like to exchange their elegant mansions for such a habitation as I have described? Yet I would not give a "pick-aion" for one to come to this country, who would not be willing to make that sacrifice, if necessary. And how would those dear sisters, who spend many precious moments at the toilet in decorating their frail bodies, and who, as Pollok says, are "convinced (O shame!)"

"That God has made them greatly out of taste,
And take much pains to make themselves anew;"

how would such think of living without that *indispensable*, a looking glass? And what would the wives of some of our eastern preachers think, if instead of sitting down to their workstands by the curtained window to work lace, plait ruffs, trim caps, &c. they were obliged to lay their hands to the spindle and hold the distaff; and when weary with household concerns, to sit down on a hickory chair or bench, and by the pure light of heaven through an aperture made by cutting out a log from the wall of the house, without a pane of glass or sash to intervene, to cut and make the homespun garment to protect the husband from the "peltings of the pitiless storm," in his journeys to gather in God's elect? Yet which employment may we suppose is the most pleasing in the sight of God? But I forbear.

‘I trust the time is approaching, when our brethren and sisters every where will understand and practice the principles of self-denial, and not an individual moment be lost, devoted to gaudy show and the pomp and circumstance of life, but every one tell well on the happiness of our fellow creatures.

‘I am sure that the modesty of the individual I have mentioned, would blame me for stating so freely his sacrifices and self-denial; but I do it, that the wants and condition of that region may be known. He himself earnestly requested me to use my influence to have a preacher sent to labor with him. Five or six active ardently pious preachers of our denomination are needed on that Tract this moment. “I hear,” said he, “the Macedonian cry from every quarter, ‘Come over and help us.’ In some places they will come 10 or 15 and even 20 miles to my appointments. I cannot supply half the places where I am urged to preach, even once in two or three months. I find that what I receive from the Missionary society will not more than half support my family. But what shall I do? How can I bear to leave the field, when the harvest is so great, while I am not in absolute beggary?” He has relinquished many important places more distant, as the calls have increased in settlements nearer his home.

‘My feelings were strongly enlisted in favor of the Military Tract. I was better pleased with the natural situation of the country, than with any other part of Illinois that I have seen.

I wish people at the East knew just what kind of men are wanted; but it cannot be told them precisely, till they come and get familiarly acquainted with the prejudices, prepossessions, habits of thinking and acting of the people. Above all, let not a Yankee speak of the manner of doing things in New England, and draw invidious comparison between eastern and western modes and customs. Let him be silent with regard to his native land, persevering and unassuming, and he will succeed.

'I conform to all the unessential forms of the western people; in short, I have got to be a very good "Tucky Ho." I can eat bacon for breakfast, bacon for dinner, and bacon for supper. I can say, "I reckon," instead of "I guess," "a heap," instead of "many" or "very much," "sort o'," instead of "kind o';" but I have not adopted "caze," instead of "because," and some other words in the Kentucky vocabulary, which are yet lacking in my dialect. I am fond of "waffles" and "flitters" and "hoe cake" and "corn pone;" and can in meeting sing almost as loud as a Kentucky negro. This last in some places is an indispensable requisite. Thus you see that I have not been wholly without improvement, since coming to this country.

'I now come to one of the principal causes of my writing. It is to beg. Do not be surprised. You ought to have known before now, if you did not, that I am not ashamed to beg. My wardrobe is pretty good, and amply protects me from the burning heats by day and the damp chills at

night. I have bread enough and to spare, and, thank God, a little cash in my pocket. So you see I have nothing to ask on my own score. But there is another object for which I have taken it upon me to beg gratis. Since last year at this time, we have been resolving from time to time to come to a final resolution to build up a Baptist Seminary in Illinois. Lately we have redeemed our resolves in a final resolve to go forward. Accordingly we have begun, after counting the cost for a year or more, and concluding that we shall be able to finish, if friends at the east assist. Shall we be disappointed? I think not. The committee for soliciting funds have requested me to write to my friends at the East entreating aid. The Seminary is to be located at Alton. 240 acres of land have been already entered for it. The trustees are to be appointed by the State Convention or Union Meeting, as it is called, and the Northern Baptist Education Society in New England, half by each. A building is to be put up immediately.

‘ My love to all inquiring friends.

‘ Yours, &c.

ALVAN STONE.’

CHAPTER XXVI.

Sunday School Celebration of Independence—Address—School at Edwardsville—To his Father—Cholera at St. Louis—To Mrs. R. C.—Decline of his Health.

'JULY 4, 1832. Independence. Rained hard in the morning. Sunday School met, formed a procession, and marched to the court house. Singing and addresses.'

Mr. S. was one of the speakers. The only copy of his address found among his papers, seems to be in an unfinished state. It contains many interesting thoughts, and is therefore here inserted, although imperfect.

ADDRESS.

'By every freeman, every true-born American, this day, the anniversary of a nation's liberty, ever has been and ever will be hailed with joy. Claiming to be such, we cannot assemble on this day, whatever be our primary object, with feelings of ordinary interest. Our thoughts recur back to the space of more than half a century, to the time when our forefathers bared their bosoms in defense of their country and their rights, and led the forlorn hope of freedom. We see in imagination the scenes of Lexington and Bunker Hill, of Monmouth and Stillwater and Camden. We follow the brave patriots from their neglected farms to the field of battle. We see their bleeding wounds and blazing towns and villages, and are led to exclaim, At

what a cost of blood and treasure was our liberty secured! But they triumph; they redeem the pledges of their "sacred honor," and bestow the precious boon of freedom, an unsullied inheritance, upon their posterity. We this day enjoy the fruits of their labors.

' More than fifty anniversaries like the present, have gladdened the patriot's heart, and told the prosperity of our happy country; and still this rich inheritance is ours. And can we look forward to the future with no anxiety? Is the stability and perpetuity of that liberty so dearly bought, and may I not say, so dearly loved, a matter of no interest with us? It cannot be. Every republican, while he is tenacious of the enjoyment of his own personal privileges, will feel anxious that his country, that his children and his children's children shall enjoy the same, to the latest generations. But how is this liberty to be perpetuated?

' The politician will tell you, Increase her wealth, her resources, and her power. In peace prepare for war. Multiply internal improvements. Increase her navy. Protect her industry. In reply, we would point him to the ruins of the nations that have gone before us. Where are the Assyrian, the Medo-Persian, the Macedonian, and the Roman empires, with their vast resources and wealth? Though every city and village were linked together by railroads and canals, and a thousand Birminghams spring up throughout our country; though a cordon of fortifications should girt our seacoast and frontier,

and the canvass of our fleets whiten the ocean ; with no other safeguard, our cannon, instead of speaking defiance to an enemy, would, at no distant period, sound the funeral knell of the nation, and our liberty and our glory be laid in the grave together.

‘The literary man will tell you to multiply literary and scientific institutions, and diffuse more widely the means of education. With the example of the Grecian republics before us, and while we are aware that a people may be learned and yet corrupt, we cannot hope to perpetuate our liberties by the means of literature and science merely.

‘But the Christian patriot will tell you, in the language of inspiration, that “righteousness exalteth a nation.” He will likewise tell you to diffuse the means of education, but to unite with it the moral and religious instruction drawn from the pages of holy Writ, the moral stamina of society ; and as he recognizes in the decline and fall of those proud empires which live only in history, the want of that redeeming moral principle which the Bible alone affords, he will endeavor to incorporate and identify more closely his beloved country with that kingdom which is to fill the whole earth. For the unhallowed union of church and state he has no fellowship. He knows too well the consequences of mixing the iron with the clay ; but he sees that in assimilating the character of his countrymen to the spirit and temper of the gospel, he is raising a barrier around his country stronger than the bulwarks of art.

‘ I have been taught from my infancy to venerate liberty ; to be proud of my country, her institutions and her character. On days like this, I have heard her cannon roar. I have seen the glittering sword and musket grasped by hundreds of her freemen ; and my heart has swelled with rapture. To me it spoke the determination of the sons of liberty to defend their rights. But never have I seen in the military display, so sure a pledge of the security of our liberties, as I imagine I see in exhibitions like the present.

‘ What constitutes a state ?

‘ Men, who their duties know.

‘ In the institution whose interests have led us here, we recognize the place where these duties are taught, duties based on the word of God, and taught too at a time when impressions made, remain fixed. Will any one pretend to say, that these duties are incompatible with republicanism ? No. The gospel breathes the very spirit of republicanism. Then let the object of the institution be carried into effect ; let these duties and rights be universally taught to the rising generation, and understood and practiced, and we have nothing to fear for our country. Let the blessing of such institutions continue from generation to generation, and our liberties will be perpetual.’

‘ July 13. Read Darracot’s Marks of Salvation, by which I hope that I was profited. Wrote a Circular for the Young Men’s United Brethren Society.

'22. Sunday. Felt depressed. Retired and prayed, and was relieved. Enjoyed the communion season well.

'29. Attended the Sunday schools at Hump Ghent and Eastabrooks. Had some freedom in addressing them. I desire to have my mind estranged from the world and set supremely on God.

'Why should I feel so sensitively on other matters, and so little on religion? My hope is in God alone. Unless he give me right affections and work in me, I can do nothing. Lord, help me.'

On the 20th of August, he opened a school at Edwardsville with 28 scholars, which he conducted to advantage, until he was seized with the measles in October, from which he never fully recovered, as it produced that affection of the lungs which terminated his valuable life.

To his father.

'Edwardsville, Ill. Oct. 14, 1832.

'Dear father,

'I am just recovering from the measles, which are now very common here, and in some instances have been fatal. I had them very light for an adult. I felt unwell last week on Monday. Thursday, ate nothing, drank plentifully of sweet cider from the press, and in the evening began to break out. To-day feel almost well, and shall be able probably to resume my school again in a day or two.

‘I still feel contented. My school is not large. I shall leave this place at the close of the term, which will be in about five weeks, and go to Alton and pursue my studies there next winter.

‘More have left the state for Arkansaw during the past season, than have emigrated to it from New England for the last six years. The seasons since I came here have been as cold as New England. Indeed, I am obliged to wear more clothing here, to make me comfortable, than at the East.

‘The cholera has broken out at St. Louis, and is now sweeping off the inhabitants at a fearful rate. Some from this vicinity have been to market, taken the disease, and in a few hours died. We do not feel safe at Edwardsville, and have adopted some regulations for the cleansing of the place, in doors and out. Indeed, the best and only safeguard we can have, is a constant preparation for death and eternity. Without this, we can feel safe with no precaution and in no situation.

‘I intend, if I live, to visit New England in three or four years. That you and mother may be instrumental in cheering each other in the last days of your pilgrimage on earth, and each feel abundantly the consolations of that religion which is peculiarly consoling to the “weary,” is my earnest desire and prayer.

‘Affectionately your son, A. STONE.’

‘ Oct. 21. Heard an excellent sermon, and felt somewhat stirred up. Set apart the day for fasting and prayer. Had some longing desires for holiness. O that the Lord would make me a clean heart!’

The pious breathings of Mr. S. have often called to recollection the beatitudes of our Lord, recorded in the fifth chapter of Matthew; for to our beloved friend they were strikingly applicable, as characteristics of a genuine Christian. O that they were more generally apparent in all the professed disciples of Christ; to the praise of the glory of his grace.

To his sister Mrs. R. C.

‘ Edwardsville, Nov. 3, 1832.

‘ Very dear sister,

‘ I am sorry to be obliged to tell you that my health is much poorer than when I wrote to father. Since then I have begun school and quit twice. The last attempt prostrated my strength completely, and took away my appetite. I am now taking tonics. I have in some measure recovered my appetite, but have as yet very little strength. My legs and feet are swelled considerably, so as to make it difficult and painful for me to walk; they are however getting better. I began school too soon, which, with my taking cold, is the cause of my present situation. I am as yet very nearly the same easy creature that I formerly was at home, borrowing no trouble from the future, and feel very contented. If I

get able to ride soon, I expect to take a trip of two or three weeks up the country. The doctor says I must travel considerable to recover my health.

‘ Nov. 6.

‘ Dear sister,

‘ I wish I could write a more favorable account of my spiritual condition, than I have of my health. But my bodily and spiritual health are nearly in the same condition. I find few here to whom I can speak my feelings. I have had, I think, no religious enjoyment lately. Still my prayer is for faith and grace, and energy in the cause of Christ; and I wish the prayers of others for the same blessings, more than I do gold or silver: for what are we, without the grace of God dwelling in us? I was obliged to leave my Sunday schools some weeks since.

‘ I hope that you enjoy the comfort of religion, and are walking in the way that leads to everlasting life. Our Saviour says, it is impossible to be his disciples, without denying ourselves and taking up our cross daily and following him. The path to heaven is not smooth and easy. Strait is the gate and narrow is the way which leadeth to life. My best wishes will ever be yours. Remember me at a throne of grace.

‘ From your affectionate brother,

A. STONE.’

CHAPTER XXVII.

He journeys to the upper Counties—Quaker Tavern—To A. S. jr. giving Description of those Counties, the Weather, &c. —Returns to Edwardsville and opens School—Health falls.

On the 13th of November, Mr. S. set off on a journey to the upper counties of Illinois, in hope thereby to recover his broken health. On the way he was afflicted with a bad cough and a diarrhœa which caused extreme weakness; but he had confidence in the Lord.

On the 20th, he stopped at a Quaker tavern on the Mackinaw. In his journal he says, "Talk, talk, talk; yet very polite and obliging. Things in New England style more than I have seen them before.

Keep silence, or else say something that's better:
Whoever speaks much, some folly will utter."

On the 24th, he was taken with raising blood; and that he might have the aid of a physician, he proceeded to Bureau, and put up with Dr. Chamberlain. Thence he journeyed to Rushville, and wrote the following letter.

To his brother, Mr. A. S. jr.

‘ Rushville, Schuyler co. Ill. }
Dec. 3, 1832. }’

‘ Dear brother,

‘ After having the measles about six weeks since, my health continuing poor, the doctors advised me to travel. Accordingly as soon as I

was able, I started for the upper counties, and have now been absent from Edwardsville about three weeks. I have been through Macoupin, Morgan, Sangamo, Tazewell and Putnam counties, on the east side of the Illinois, and Putnam, Peoria, Knox, Fulton and Schuyler, on the west. So far as I am able, I will describe in a few words these counties.

‘Macoupin is tolerably well supplied with timber. The prairies are mostly flat, and some of them very wet. The county is settling fast. Carlynnville, the county seat, is a small place and not improving much. It is settled for the most part with an unenlightened, unenterprising, whiskey-drinking people, which is the cause of its present situation.

‘Morgan and Sangamo counties have larger prairies, yet on the whole are tolerably well timbered. The principal objection to these counties is, their being so wet. Springfield would be considered a respectable place any where.

‘Tazewell county in point of soil is much superior to the far famed Sangamo; but a great proportion of it is prairie, and most of the prairies very large. Where there is timber, it is better than in the counties below. Pekin, the present county seat, is on the river. I went considerably out of my way to see it; and whether it was owing to the reports I had heard of its unhealthiness, or the disagreeable weather of the day I visited it, or some other cause, I cannot tell, but from some cause, I was not at all pleased with the place. It has perhaps 30

or 40 buildings of different kinds, most of them frame, and is on a high and dry situation. There are wet lands behind it, and a swamp on the opposite side of the river which sends over its fogs and effluvia through the whole warm season. Tazewell does not extend up north to the bend of the river, as put down on the maps; but Putnam extends over the river. What I have said of Tazewell will apply to Putnam.

‘I meant to have visited La Salle and the rapids of the Illinois. On the morning of the day that I intended to have reached Ottaway, the county seat of La Salla, I was taken with raising blood, and turned my course to the “Yankee settlement” on the Bureau, where I knew I should find a physician. I crossed the river at Hennepin, the county seat of Putnam county, six or eight miles below the foot of the rapids. It is situated on the southeast bank of the river, which is high and sandy, and is composed of a blockhouse, two stores, about ten dwelling houses, and three or four stables, all built of logs. No building I should think was more than 20 by 16 feet. The first blow was struck here last year.

‘I cannot be very particular in the description of the “Yankee settlement,” as it is termed here, the location of the Northampton colony. I arrived there on Saturday evening and left on Monday morning, so that I had not an opportunity of seeing much more of the country than the immediate settlement. I liked the settlement very well; but I have seen many places

that I should prefer to Bureau. In short, to use a phrase of the country, it is "not quite that, that it's cracked up to be." The prairie is too level, and it is too far from good timber. There is but one of the colony there yet, Doct. Chamberlain, though the settlement is composed chiefly of Yankees.

'From Bureau I crossed southwest to the Galena road, part of the way on an Indian trail or path, and part of the way without any.

'Were I a farmer intending to settle in Illinois, if I could get a number of families of the right kind with me, I would settle on the extreme head of Spoon river. I have seen considerable of Illinois, and that which is called the handsomest and best, but I have seen none that I liked so well as the head of Spoon river. The prairie is beautiful and the timber excellent. I did not go through the timber, but was told by one who had been through it, that it was five or six miles broad. The growth is oak, hickory, black walnut, maple, (here called sugar tree,) and some others. One great obstacle to the prosperity of the Military Tract is, so much of the land being owned by speculators, who either cannot be found, or if known, hold the land so high that it cannot be purchased. This grove and prairie which I have mentioned is Congress land, and can be had at the price of public lands. It is about 12 miles from the Galena road, and will for a great length of time have an unbounded and excellent range for cattle. Cattle and provisions generally find a ready market

at the mines. The greatest objection to this place at present would be its frontier situation, if the Indians should be troublesome.

'Knox and Peoria are liable to the same objections with Putnam and Tazewell; too much prairie. Fulton county is well watered and timbered. Canton and Lewiston, the latter of which is the county seat, are thriving little places. Schuyler is also well timbered. Rushville, which three years ago contained three or four log cabins, and from 25 to 30 souls, now has an elegant brick court house, brick school house, steam mill, three stores, many handsome frame and brick houses, and from four to five hundred inhabitants.

'Thus I have gone through in a hasty manner my observations of my journey, and would only add, that I consider the upper counties superior to the lower ones, because the timber is better where there is timber, the prairies are better, being of a sandy loam instead of clayey, and also rolling, and being more healthy.

'The weather, since I started on my return, has been very agreeable till to-day: it is now quite cold. You probably think that traveling, on account of cold and exposure, is much worse in New England than here. If so, you are mistaken. Facing one of the toughest northwesterners in the severest weather of winter, cannot be compared to traveling across Illinois prairies. Here you have a constant blast without the least intermission, piercing to your very bones. It is a fact, I have not only experienced myself, but

heard expressed by others, that the winds of Illinois are peculiarly searching. I can describe them in no better way than by saying, they feel as if they blew through one. Though for the time that I have been here, I have been in latitude 38° , and clothed warmer than in New England, I have felt the effects of cold more than I was ever sensible of feeling, in the same length of time there.

‘I still feel, that the service of God is our great business here, and that we enjoy real prosperity, only so far as we live in conformity with his will, and are blest with his love. Give my love to your family and all father’s. That you may enjoy the richest of Heaven’s blessings is the constant desire and prayer of your brother,

A. STONE.’

From his journey to the northern counties in hope of regaining health, Mr. S. returned to Edwardsville on the 10th of December; and as his funds were nearly exhausted by this expensive journey, instead of studying as he had purposed, he again opened a school on the 17th. But his health continued feeble, and his lungs affected.

‘21. I desire to be prepared for the will of God.

‘22. Less fever. My heart appears very hard, yet I trust I have some right desires.

‘26. Feel desirous above all things to have faith and be holy.

CHAPTER XXVIII.

His last Letter to Rev. D. W.—Health and Activity gone, but not his Hope in the Lord—Earthly Prospects recede—A Poem—Close of his Journal—His last Communication to his Parents by another Hand—His Decase and Funeral, in a Letter from Rev. H. Loomis to his Father.

THE following letter was probably the last written by Mr. Stone's own hand to any of his New England friends. Tho perusal of it pierced our hearts with grief, in expectation of his approaching exit.

To Rev. D. W.

'Edwardsville, Dec. 30, 1832.

'Very dear friend and pastor,

'You must not at present expect many lines from me. I merely write to you a few words to let you know that I have not forgotten you, and never shall. I have lost my health and spirits, and what little of energy I once possessed.

'After having the measles about three months since, I was brought quite low by exposing myself too soon, and an attempt to continue my school. Having recovered in some degree my health, I was advised to travel, which I did, to the northern part of this state, and was absent four weeks. Instead of proving beneficial to my health, the journey seemed to be rather injurious. After my return, I so far recovered as to feel justified in commencing school again; but I kept only three days, when I was obliged to quit it altogether. Though I have lost health

and my activity of mind, blessed be the name of the Lord, I have not lost all hope in him. This day has been a good day to me, and I trust I have been able, while calling upon his name, to exercise a confidence in him.

‘Few perhaps have been more ingenious in forming earthly hopes than I have; and it appears to me, that of late few have had them leave them faster. I have had some trials, one unlooked for and unexpected; but it is past, and a recurrence to it is unnecessary and serves no useful purpose. Finally, I ought not to call any thing which I have experienced trials worth noticing. They are nothing, in comparison of what might be, nor of what I deserve.

‘You may well conclude that Cummington is not unfrequently in my thoughts, where imagination presents you as sitting under your own vine and fig tree with none to molest. I suppose I have still a name with you. I certainly feel less than the least of all the saints there.

‘Excuse my few hasty uninteresting lines, and impute it to the right cause. My love to all your family, and all Cummington friends. Pray for me.

‘Your unworthy friend and brother,
ALVAN STONE.’

It is unknown at what time the following beautiful stanzas were written. They were left unfinished on a loose slip of paper, but have undergone very little alteration, except in the last but one. A more appropriate place in this volume

may not be found for them, than that they here occupy.

‘ I said I would seek me a home
 In some favored region of earth ;
 Or unknown and unknowing would roam
 Far away from the land of my birth.

‘ I thought I could easily change
 The loved scenes which my infancy knew,
 And impress with things novel and strange
 The tablet of memory anew.

‘ But too deeply engraved on my heart
 Are the joys and the bliss which the kind
 And the fond recollections impart,
 To be blotted so soon from my mind.

‘ Though in nature’s rich lap I may dwell,
 In the midst of kind friends I may stay,
 These landscapes and friends only tell
 Of scenes and of friends dear away.

‘ But why should we love to recall
 The sweet dreams of bliss that are past ?
 Dreams of bliss ? Yes, and dreams they were all,
 Yet dreams whose dear memory will last.

‘ Ah ! why should the thoughts wander still,
 And bliss from the past hope to borrow ?
 Was fortune commissioned to fill
 The cup with no mingling of sorrow ?

‘ Oh no ! if kind Heaven has given
 Earthly hopes that so promising flourished,
 The same merciful hand has soon given
 These hopes, that too fondly were nourished.

‘ Now dimmed is the joy-speaking eye !
 Now silent the voice that once moved
 And carried our hopes, ah, too high !
 Low lies the fair form once so loved !

‘ Let us fasten on things that endure
 Our hopes, even on things yet unseen ;
 May these our best passions allure,
 And directs us beyond things terrene.

‘ Then whether in joy or in sorrow
 We spend our short lives, matters not.
 Our fears and our hopes may to-morrow
 In the sleep of the grave be forgot.’

Jan. 4, 1833. He rode to Alton, to the house of Rev. H. Loomis.

‘ Jan 5. Taken last night soon after going to bed with coughing and raising blood. My time of departure is perhaps at hand. My chief anxiety is, that if I am recovered, I may live entirely to God’s glory ; and if I am taken away, may be prepared to meet him in peace and with joy.

‘ 6. Still raising blood in small quantities. Do not feel so much spirituality as I wish. O for grace and faith, a firm and unshaken confidence in God.

‘ 11. Some better. Studied some in the forenoon, which debilitated me very much.

‘ 13. Bled some this morning. Think I am not a Christian.

‘ 14. Bled some this morning. Felt weak all day, and distressed at my spiritual condition.

' 15. Feel some better, though a soreness at the lungs. Doct. Long called and offered medicine, which I commenced taking.'

Here ends his journal, for he was no more able to write. The following letter dictated by himself, was written by the hand of another.

To his parents.

' Alton, Jan. 21, 1833.

' My dear parents,

' I now probably address you for the last time. I received your letters on the night of my arrival at this place, which was on the 4th of this month. I intended to have answered them the next day, but was taken that evening with bleeding at the lungs, since which time I have been in a very low state. I have bled twice since, and am at present in a very weak state. I have some cough, and raise considerable. Within the past week I have grown weak very fast, and am now scarcely able to get up and down out of my bed. I am in the family of Rev. Mr. Loomis, where I receive every attention that I could wish. I had the best of medical advice; so that your apprehensions, that if I should be sick, I should not receive the necessary attention among strangers, need not give you any uneasiness.

' There is a possibility of my recovery, but I think very little probability. Indeed, I do not expect my life to be prolonged many days. But this I consider of little consequence. Were I prepared to go, I should have little anxiety to

remain ; but my mind is in a state of gloomy darkness, and my constant prayer is, that God would lift up the light of his countenance upon me.

‘ Owing to my weakness, I write but little, or rather indite but little, as you see by the hand writing that another writes for me. Whatever be the result of my sickness, you will be informed.

‘ My sincerest love to my brothers and sisters and other friends. I add no more at present. My ardent wish and prayer is still for your welfare here and hereafter.

‘ Your affectionate son.’

The next intelligence concerning Mr. S. received by his friends at the East, is contained in the following letter from Rev. H. Loomis of Alton to his father.

‘ Alton, Feb. 20, 1833.

‘ Brother Stone,

‘ While a stranger otherwise than by information, I am called in the providence of God to address you upon a mournful subject. You have doubtless received a letter from your dear son Alvan, written about five weeks since, and penned by a friend, informing you that he was very low, bleeding at his lungs, and that he was in my family. He is now I trust in heaven, enjoying the blessedness of the redeemed. He died on Wednesday, Feb. 13th, at 8 o’clock, p. m. and was buried the following day, at 4 o’clock, p. m.

‘ He was in my school one quarter last summer at Edwardsville. I became deeply interested in him, and hoped he might be an instrument of much good. But the measles left him debilitated, especially at the lungs. He was taken bleeding, and remained some time quite feeble at Edwardsville in the family of Dr. Haskell, a most excellent man and physician. Seven weeks before his death, he removed to my house, as I could better accommodate him with room. He was then feeble, and complained of being exhausted by the ride of twelve miles in a carriage. The following morning, before rising from bed, he bled freely at the lungs. But he kept about house some, and stepped out of the door occasionally, for eight or ten days, when he became sensibly lower. After that he was confined to his chamber, and in a few days entirely to his bed, and was strictly attended to by night and by day. A considerable part of the time he had two attendants constantly by him. His medical attendance was good; but still the disease progressed, until it laid his frail body in the dust.

‘ Though not with his family relations, he was with friends, who were willing and able to afford him all the assistance which man could afford. This disease is not so common here as in New England; so that you have no reason to impute his untimely death to his removal to this country. His state of mind was generally desirable, calm, and even triumphant in hope, through the Lord Jesus Christ, though he had seasons of less joy. Even when entirely rational, he was at no

time much dejected, and rarely expressed much desire to recover. In the latter part of his sickness, his mind, as might be expected from his disease, was occasionally deranged; but generally, even in his moments of derangement, he gave evidence that his thoughts and his heart were with Christ. We consider him as giving very bright evidence that he was a Christian indeed, and that our loss is his gain. His funeral was most respectfully attended. Enclosed I send you a lock of his hair, supposing it may be a mournful memento of a son and a brother.

‘Your brother in the faith and fellowship of the gospel,
HUBBEL LOOMIS.’

CHAPTER XXIX.

His Character, as given by Rev. A Bailey to Mr. A. Reed—Respect to his Memory in Goshen and Cummington—Notice published in the Pioneer—An elegiac Poem by Mrs. B.—His Character, as given by Mr. R. A. Coffin and Rev. T. R. Rawson.

EXTRACT of a letter from Rev. Alvin Bailey to Mr. Alanson Reed, then a member of the Baptist Literary and Theological Institution at Hamilton, N. Y. and now a Missionary to the East, under the direction of the Board of the Baptist General Convention for Foreign Missions.

‘Alton, Madison co. Ill. Feb. 15, 1833.

‘Dear brother,

‘I feel myself under obligation to write you concerning dear brother Alvan Stone, who de-

parted this life on Wednesday, 13th inst. with a hope full of a glorious immortality.

' I had the happiness of becoming acquainted with him soon after my arrival in this state, in the autumn of 1831. This acquaintance grew at length into an intimacy: and the more I became acquainted with him, the greater was my attachment to him. He surely was a valuable man, and an exemplary Christian, and the savor of his name is sweet. During last summer and fall he was in Edwardsville, the village where I reside, and boarded part of the time in the same house with me.

' When I first became acquainted with him, his health was far from being perfect, yet it promised to afford him several years of useful labor. He told me that formerly he had had trials of mind concerning the ministry, thinking that perhaps it was his duty to preach the gospel; but this he had given up entirely, on account of weakness of lungs. He proposed to devote himself wholly to the promotion of learning. But while he was very acceptably and usefully employed in teaching school, he was attacked with the measles, which he had somewhat severely, and which left him much weaker at the lungs than he had been heretofore. This sickness, together with a long journey which he took up the country, for the purpose of finding an eligible situation for establishing himself in the business of his profession, and which he took before he had so far recovered as to be really able, brought on bleeding of the lungs,

which from time to time reduced him, until it brought him to his grave. I have no doubt it is well with him ; but I very much mourn his loss. The death of such men is a loss any where, but especially *here*, where good and intelligent men are more excellent than the cedars of Lebanon.'

After the melancholy intelligence of the death of Mr. S. was received by his family connections and friends in Massachusetts, an appropriate sermon was delivered at Goshen, on the succeeding Sabbath, in presence of the family and many sympathizing friends, by Rev. William Hubbard ; and likewise at Cummington, by the pastor of the church of which our deceased brother was a member, from Eccl. vii. 1. "A good name is better than precious ointment."

All who knew him felt that a good man had fallen, that the church had lost a valuable member, and the world a benefactor, and that heaven had received another saint to its blessed abodes.

In the "Pioneer and Western Baptist," for March 22, 1833, appeared an obituary notice of Mr. S. which is here presented to the reader.

'We have waited some time, before noticing the decease of our excellent brother in Christ, ALVAN STONE, which took place at the house of Elder H. Loomis in Alton, to obtain some of the particulars of his last illness.

‘ Mr. Stone was a native of Goshen, Mass. a young man of uncommonly amiable manners and pious habits. He professed himself a disciple of Christ, and united with the Baptist church in his native state. His mind was well cultivated. He had a noble soul in an infirm and feeble body. In the spring of 1831, he visited Illinois, with a view of devoting himself to the service of his fellow men in the capacity of an instructor of youth. His labors in Bethel congregation in the northern part of this county, (St. Clair,) and especially in the *Sunday school*, to which he felt a devoted attachment, will be long remembered, and affection for him deeply felt by the children and youth of that settlement.

‘ The last year he taught school in Edwardsville, where his labors in the Sunday school, and among the people, will be held in long and grateful remembrance. In autumn he was attacked with the measles, which left him in a bad state of health, and with decided symptoms of pulmonary disease. A journey to Schuyler county, during a period of unpleasant weather, gave another shock to his tottering system. About the middle of January he entered the family of Elder Loomis in Alton, with the view of becoming an assistant in the Alton Seminary, and prosecuting his own studies. By this time his lungs had become quite irritable, and he discharged blood on several occasions. The kindest attention was shown him, and every aid that humanity could give was afforded, but all in vain. His race was run, his usefulness ended ;

and he calmly sunk into the arms of death on the 13th of February, aged 25 years and 6 months. He died, as might have been expected, with the confidence, the hope, and the calmness of the REAL CHRISTIAN.'

The following beautiful lines are from the pen of a special friend of our deceased brother, Mrs. Sarah H. Bartlett, wife of Rev. G. Bartlett, missionary to Illinois.

' O harp, unused in melody to sing,
In funera! numbers one sad string awake,
And chant the requiem of virtue dead.

' Scarce had young WOODSON sunk beneath the hand
Of Death; ere STONE, not less than he beloved,
Followed his spirit to the world unknown.
Both left the dear delights of native land
With all its nameless sweets, in hopes to find
In this fair land, beneath the setting sun,
Another home; but *Death* relentless came,
Marked them his prey, and sent them to the tomb.
They died, alas! without one kindred dear
To hang in suffering fondness o'er their beds,
Watch their faint pulse, beguile the tedious hours,
Wipe from their pale cold brows the damps of death,
Or point their agonizing souls to heaven.

' Desire to spread afar the Saviour's name
Led STONE away from all that blessed his youth,
To the "Great Valley" of the "distant West,"
Replete with nature's richest, fairest gifts;
Which proved, too soon, alas! his early grave.
Long years of blissful toil he hoped to spend,
Training the lovely youth of that fair land
To rules of virtue; and prepare their souls,

By consecration to God's service *here*,
 For the bright glories of the world to come.
 But the black curtain of the envious tomb
 Enwraught his prospects and himself in gloom!
 No funeral pomp, no death-bell's lingering chime,
 No sable hearse, nor e'en the grateful tear
 Of weeping relatives, proclaimed him dead.
 A group of villagers, who knew his worth,
 Touched by his fate, assembled round his bier,
 Followed as mourners to his hapless tomb,
 And o'er it tears of fond remembrance shed.

* * * * *

'Ye spirits, who the realms of ether trace,
 And watch the footsteps of departed souls;
 Saw ye young ALVAN, as he burst the ties
 That bound his fettered spirit to his dust,
 And upward took his unfrequented way?
 Saw ye him venture near the Almighty's throne;
 Then with his wonted modesty retire;
 Unable to sustain the full-orbed light
 Of such a luminary? Or does he stray,
 Lonely and thoughtful, (as he used to walk,)
 Amidst the amaranthine shades of heaven?
 Or does he, mindful of past blessings, seek
 Some former friend, whom here his bosom loved,
 Among the white-robed beings that he meets,
 Wandering at leisure o'er the eternal plains;
 Or seated by the silver fount of life,
 Joined in sweet converse, and recounting o'er
 Their pains and trials, while imprisoned here?

MELVINA.'

Edwardsville, March 6, 1833.

Nothing further need be said concerning the departed, to commend his character and exam-

ple to the attention of surviving youth, than what is expressed in the following letters to the compiler.

‘ Warren, R. I. Jan. 27, 1835.

‘ Rev. and dear Sir,

‘ It is interesting to me to learn that you propose to publish a Memoir of Alvan Stone. The name of that young man is dear to me, and well it may be. To those who were acquainted with him, and were capable of appreciating intellectual or moral excellence, it could hardly be otherwise. His talents were of a high order. He thought clearly, accurately, and vigorously. His intellectual superiority resulted not from the premature development of any one faculty, but from the harmonious action of all. There was nothing in him of that specious brilliancy, which allures and fascinates for a while, but soon proves to be mere glitter. Sound and judicious rather than imaginative, he never aimed at display. No person of discernment could long converse with him, however, without perceiving that he possessed more than ordinary intellectual powers. Though when he left the academy at Ashfield, he had but just commenced a regular course of study, yet even then he had acquired a command over his thoughts, and a power of expressing them in correct, appropriate, and forcible language, which would have done honor to one in a much more advanced stage of education. When engaged in study, he aimed to investigate to the bottom every point to which his

attention was directed. He was never satisfied with indefinite views or indistinct statements. He delighted in tracing the relations of things to each other, and his views of these relations were generally very accurate. He possessed a power of analyzing thoughts, and of marking distinctions between different shades of thought, which rendered his recitations remarkably accurate, and enabled him to detect errors which a less critical scholar would not have observed. Another interesting trait in his intellectual character was this:—He always knew just how far he did see clearly; and if there was, in relation to any subject, any darkness in his mind, he could tell how far the light went, and where the darkness commenced. This, together with his docility, and the interest which he ever manifested in literary pursuits, rendered the intercourse between him and his teacher uncommonly pleasant.

‘ A member of a public literary institution has many opportunities for exhibiting whatever peculiar traits there may be in his social character. In Mr. Stone these traits were too interesting to remain long unobserved. Accordingly he had been under my instruction but a few weeks, before it became obvious that he was one of a little circle of kindred spirits, who, distinguished by vigor of intellect, elevated views, decision of character, and fixed moral and religious principles, had already marked out their path of life, and were pursuing that path with a firmness of step which showed that more than common obstacles would be required to turn them aside.

Though, as I have already intimated, he was not imaginative, he possessed no small share of feeling; but his feelings were controlled by his judgment. Hence his example and influence were highly beneficial to those with whom he was connected, and did much to give character to the Institution to which he belonged. He was affectionate to his associates, respectful to his teacher, and kind and conciliating to all.

‘ But the crowning excellence of his character was his deep, ardent, and consistent piety. He walked with God. The presence of his Creator was to him a matter of solemn and felt reality. He was a Christian “at all times and in all places.” We needed not to meet him in the conference room, (where the piety of too many seems to begin and end,) to see that the glory of God was his great object. This was manifest from all his conduct. Mildly and calmly, yet firmly and decidedly, did he oppose whatever he believed to be wrong; and with quiet but persevering assiduity did he pursue the course which his conscience and his Bible told him was right. Regular in his habits, systematic in his allotments of time, and faithful in the discharge of his duty as a man, as a member of society, and as a Christian, he well exemplified the saying of the poet,

“Virtue, not rolling suns, the mind matures.”

‘ Among the many youth who have been under my instruction, I know not where I could find one whose conduct and character I could

more safely propose, as an example to the rising generation, than that of ALVAN STONE.

‘ Respectfully yours,

ROBERT A. COFFIN.’

‘ Peru, March 18, 1835.

‘ Dear Sir,

‘ In answer to yours of the 23d ult. I am happy to state, that I was quite well acquainted with Mr. Stone in college, and consider that his character was unexceptionable. I had not the means of knowing particularly about his scholarship, as we were in different classes; I think however that his standing was reputable.

‘ He was distinguished for economy, sobriety, and mildness of disposition. His manners were affable without affectation. The great truths of his profession were transforming in their influence upon his walk and conversation: this was apparent to all. He had no other purpose apparently, but to honor God. The truth is, a tender conscience lived in his bosom. It was enough for him to know what was duty: he had no further question to ask.

‘ Just before I left college, a little event occurred, that has served to render his name dear to me. I say, a little event; for he that is faithful in a little, is faithful also in much.

‘ It is customary, as you know, in college, for the senior class to have what is called “the senior auction,” just before commencement, for the purpose of selling such articles as they do not

wish to carry away with them, books, furniture, &c. Among the bidders was Mr. Stone. An article of mine was struck off to him. When he handed me the pay, I said, this is more than it went at. 'I know it,' said he; 'but it is not more than I think it is worth, and I want you to take it.' I did so; and if I recollect, it was about one third more than the price he was to give.

'This little act was deeply impressed upon my mind, as proceeding from a truly conscientious spirit; and so much the more so, as his circumstances urged him to make cautious purchases. And would to God that this trait, so admirably seen in all his life, were characteristic of every professed follower of the Lamb; to whose kind faithful arms the happy spirit of brother Stone has so early fled.

'Yours in Christian affection,

T. R. RAWSON.'

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